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William Arthur, William Peter Strickland

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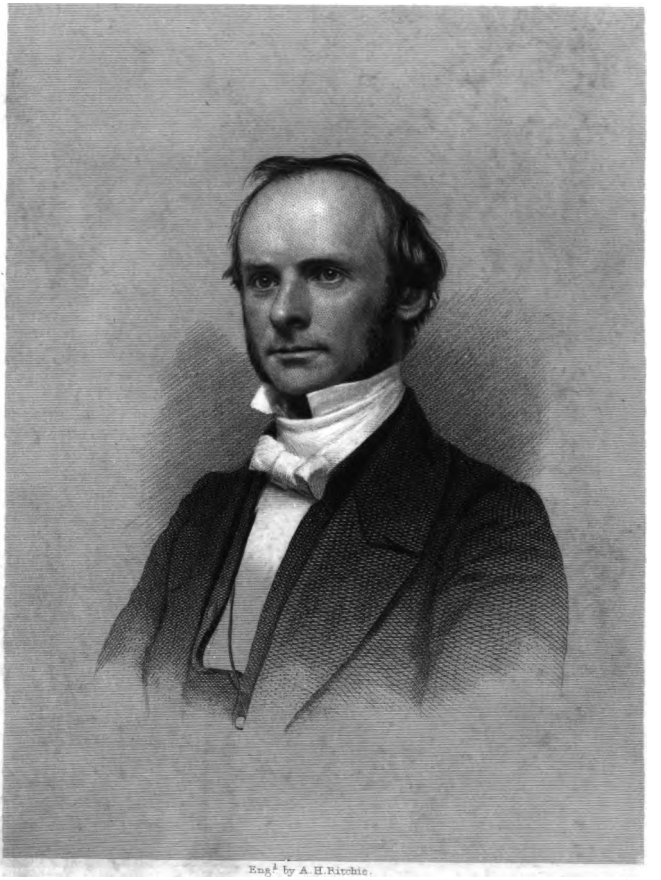
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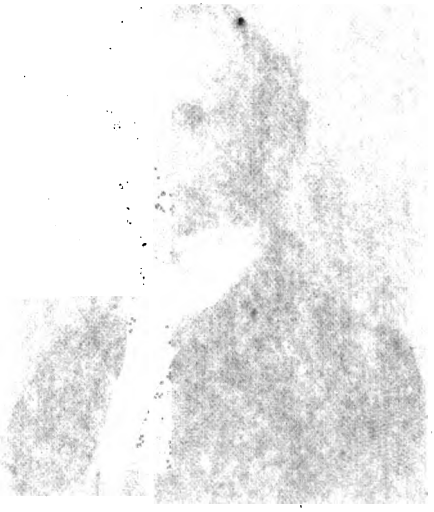


Engd by A. H. Ritchie.

Edward Cox Archdall
Wm Arthur

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ADDRESSES

DELIVERED IN NEW-YORK

BY REV. WM. ARTHUR, A. M

WITH A

BIOGRAPHICAL SKETCH OF THE AUTHOR.

ALSO THE

Address of Rev. Dr. Adams,

AT THE BROADWAY TABERNACLE.

"TO GET, TO KEEP, TO GIVE."

EDITED BY W. P. STRICKLAND, D. D.

New-York:
PUBLISHED BY CARLTON & PHILLIPS,
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REV. WM. ARTHUR, A. M.

BIOGRAPHICAL SKETCH.

Mr. Arthur was born in the County of Antrim, Ireland, in the year 1819. At an early age he was converted to God, and joined the Methodist Society in the town of Westport, situated on the shores of Clew Bay, which, if not one of the most beautiful, is at least one of the most magnificent bays in the world. He received his literary training in a classical school in Mayo, and at the early age of eighteen was sent to the Wesleyan Theological Institute at London. After finishing his theological course, he was sent out by the British Conference as a missionary to the Mysore country, in India. On the voyage he mastered the grammar of the Canarese language, the dia-

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lect of the people to whom he was going to preach; and was enabled, at the expiration of three months after he reached the station, to preach to the natives in their own tongue half an hour at a time without a book.

While engaged in his missionary labors, so intense was his application that his eye-sight failed him, and for four entire years he was unable to read a single volume, and during three more years of his sightless existence he was only able to read occasionally, and then only that which was strictly necessary. These were to him years of trial, in which patience was called to the exercise of her perfect work.

After his return to England he published his first work, entitled "*Mission to Mysore*," an octavo volume of upward of five hundred pages; a work of thrilling interest, and an admirable contribution to the cause of Christian missions. Subsequently, as his sight was restored, he was stationed from time to time on different London circuits, and afterward at Paris and Boulogne, in France. During his appointment in Paris the Revolution of 1848 began, and he remained at his post, like a faithful sentinel, all through that ex-

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citing and dangerous period. One Sabbath during the insurrection of June he preached, amid the incessant roar of cannon and musketry, to a congregation of twenty people, fifteen of whom were of the gentler sex, some of whose husbands were at that moment fighting.

After his term of service expired in Paris he returned to England, and in the course of a year or two was appointed one of the general secretaries of the Mission House in London. Prior, however, to his appointment to this department of the work he was afflicted with laryngitis, which disabled him from preaching, and he went into the country to recruit his health. In one of his journeys he stopped at the house of a son of Mr. Budget, and was there when his father died. As he had before him a prospect of a long, involuntary leisure, he determined to improve it, and had formed in his mind the plan of a work on Pantheism, but was diverted from his intention by the suggestion which forced itself upon him from the numerous remarks he heard in relation to the life of Mr. Budget. It is, perhaps, in a more emphatic sense, true, that the *good* men do lives after them as well as the *evil*. It

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was so in this case; and the early toils, troubles, rise, progress, and benefactions of that remarkable man were the theme of general conversation.

It at once occurred to Mr. Arthur to write a *commercial biography* of the man who had passed away in the midst of his usefulness; and he abandoned the work he had contemplated for the purpose of engaging in one less abstract, but by far more important and useful. That work was written; and who has not read or heard of "*The Successful Merchant*," either in Europe or America? Long may it live! diffusing intelligence and inspiring that "fervency of spirit and diligence in business" for which the subject of that book was so remarkable.

This last spring Mr. Arthur published a work entitled, "*The Observance of the Sabbath*," addressed to Lord Stanley, and containing animadversions on his speech. This was extensively circulated, and has already passed through nine editions. Through the influence of friends, it was sent to every member of Parliament and to all the ministers of the kingdom in Scotland.

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An article of his appeared in the "London Quarterly Review," on the Crystal Palace, which attracted great attention, and was received with universal favor by the literary world. Being anonymous, it was generally credited to Mr. Ruskin, the learned author of a work on Architecture and other subjects. From the beginning Mr. Arthur has been identified with the London Young Men's Christian Association as one of its presidents, and, until his health failed, has been one of the regular lecturers.

At this time a movement originated among the Methodists of Ireland in regard to the destitution of that country, produced by emigration and other causes, and the sad consequences resulting from the dominant power of Romanism, which crushes the life out of that unhappy country; and it was resolved that something should be done by way of raising funds for the purpose of enabling the conference to establish missions and schools, and to send out Bible readers throughout the length and breadth of the land. Attention was directed to this country; and it was thought that, as America had received the first Methodist preachers from Ireland, and now had

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one hundred more Irish preachers in its connection than were to be found in Ireland with a larger Irish Methodist population, that the Church in the United States would be willing to contribute cheerfully and liberally to so good an object. But it was thought first that they should make an effort to help themselves, and accordingly a meeting was called at Belfast. It was denominated a "Breakfast-meeting." Friends from all parts of the country were invited; and so good was the cheer, and so enthusiastic and joyous the hearts, that the "breakfast" lasted until four o'clock in the afternoon. The results of that meeting were glorious, and betoken great good for Ireland. $45,000 were raised, and subsequently the amount was increased to $75,000.

This breakfast was given in the Music Hall, in honor of Mr. Arthur, the distinguished lecturer and author, whose appearance in the former capacity on the previous evening elicited such unparalleled applause and appreciation. The breakfast, which was furnished with much taste and elegance by Mr. Thompson, of Donegal Place, was served upon three large tables, ex-

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tending the whole length of the room, each table accommodating about fifty persons, and the arrangements were acceptably and punctually carried out by the stewards. The Rev. Dr. Cooke, who occupied the chair, said grace, and the Rev. Wm. Reilly returned thanks. Besides ladies, of whom there were a considerable number present, there were the following clergymen and gentlemen: Rev. Dr. Cooke, Rev. Dr. Edgar, Rev. Dr. Morgan, Rev. Wm. Arthur, Rev. R. G. Jones, Rev. D. M'Afee, Rev. R. Houston, Rev. J. W. M'Kay, Rev. R. Knox, Rev. W. Johnson, Rev. James Young, Rev. George Bellis, Rev. George Shaw, Rev. John M'Vicker, Rev. Robert Cather, Coleraine; Rev. J. Hughes, Donaghadee; Rev. C. M'Kay, Rev. John Saul, Rev. G. Chambers, Rev. W. Brown, Rev. W. Reilly, Rev. W. Swanton, Rev. John Greer, Rev. Wm. Hoey; W. D. Henderson, Esq.; Wm. Mullen, Esq.; Edward Tucker, Esq.; John Arnold, Esq.; Robert Lindsay, Esq.; William Stellfox, Esq.; J. S. Budgett, Esq., Bristol; John Lindsay, Esq.; David Carmichael, Esq., Millisle; Wm. L. Finlay, Esq.; Robert Waring, Esq.; John G. M'Gee, Esq.; James Carlisle, Esq.; William M'Comb, Esq.;

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Mr. Alderman M'Carthy, of Londonderry, and others.

After several addresses, given by Rev. Drs. Cooke and Edgar, Mr. Arthur rose and said: "I feel, sir, that I scarcely know to what particular point to direct my observations this morning. Permit me to say that I feel it personally to be a very great honor to be so near you, for among my earliest recollections your name is familiar among those I have thought great and eminent; and I feel it to be a great honor to be the guest of Dr. Edgar, who has done so much for our country, and, by the blessing of God, will do as much more. (Hear.) I have been often asked in other countries—for it has been my lot to be driven much about—What is the great source of all the evils of Ireland? and my invariable reply is, Ireland has three curses, 'priests,' 'pride,' and 'whisky.' Now, I believe that Dr. Edgar has done as much as any other man to help to deliver our country from those three curses. (Hear, and applause.) What share, sir, you have had in it I will not attempt to say. Our present point, sir, is to endeavor to promote a real, systematic, and earnest spirit of Christian benevo-

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lence; and I do think that it is for Ireland—apart from all other considerations—and for our national character, a matter of very considerable honor that the duty of giving the world a tone in this matter has been taken up by men connected with Ireland, and that you are about, by the blessing of God, to put the Churches of Christ more and more into a habit of acting in this matter on system and on principle. (Hear, hear.) There is precisely one thing that, as a nation, we want to get a character for in the world. We have a very high character for many things. They give us credit for all sorts of talent, and wit, and generosity, and hospitality, and a great many other things; but our character as a nation is not somehow remarkably high for common-sense. (Laughter.) I believe that this movement is precisely one of many movements in the hands of Providence for impressing on the country and on the national character a more marked characteristic of sense, straightforwardness, business-like views of things and feelings, and doing works of love at great sacrifice. I have no doubt that we could not do for mankind a greater service than to promote a spirit of practi-

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cal benevolence—(hear, hear)—and we could not do it better than by the operations that are now, under the hand of God, being conducted by the friends who have set this work in motion. I know several men who early in life were led, by the blessing of God, to determine on this course of action. The night before I left London, I met one that I knew for many years had acted upon the principle of giving to the Lord according to his means and income. He often told me that he got no education except what he acquired at the Sunday school, and he was married at nineteen; but he and his wife feared God, and, though he was a working man, earning his bread by the sweat of his brow, he solemnly resolved that he would devote to the Lord a tenth of his income. I saw him on the evening I allude to sitting among the most respectable merchants and manufacturers of his own neighborhood, and I said to him, 'Did you ever know a case in which a man, beginning life on the principle that you did, and sustaining that principle, broke down or failed?' He thought and said, 'I have never known a case.' He said, 'There are my three boys—they are all that a father's heart could

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wish—they have begun life on the same principle, (hear, hear;) and there is one, now my son-in-law, that I have known since he was a child, and he has just been married. He has not been content with applying the principle to his regular income; but what I gave him to begin life with, he has taken one-tenth of it to make a fund for benevolence to begin with, and he has opportunities of doing a great many things that he could not otherwise have.' (Hear, hear.) There was something transmitted to his sons which made them better Christians and better men of business. 'I well remember,' says he, 'one effect of this system on me; that, instead of calculating my gross income as the basis of my expenditure, I calculate my income less so much for expenditure. A certain proportion of it is cut off for the Lord.' Another case occurred to me a day or two before I left London. A friend who was for some years urging me to write on this subject, who began his religious life on the principle of giving one-tenth to the Lord—I have seen him rise from a comparatively modest income to a very large one, and he is now an immense contributor to several funds—said to me, 'I feel

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I must find some regular mode of giving away beyond what I have been already adopting, and I want the names of all the connectional funds, that I may become a regular subscriber.' These connectional funds are what you call, in Scottish phrase, schemes of the Church. I gave him the names of five schemes, and he gave ten guineas to three of them, and to the other two five guineas each. 'I believe,' says he, 'there are in all our Churches a great number of men who, if they were to look at the matter in the light of conscience before God, would be in a condition to subscribe ten guineas a year to all the schemes of the different Churches they are connected with; but we find a positive delight in it; for when a man has once made up his mind how much to give, it is then a settled matter that he can afford it.' Within the last twelve months I have met with another case. As secretary of a missionary society, I was surprised to see an announcement of £1,000 from a gentleman whose name I did not know. It is likely that before a man arrives at that point of liberality he will be heard of. At the same time, however, I saw the same name giving £1,000 pounds to the British

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and Foreign Bible Society. A very few weeks afterward it was my lot to visit the gentleman's house; and he told me, in course of conversation, that when he was about to be married, a mutual friend of theirs told the young woman that she really feared they would not be happy together, for her disposition was liberal and his was very careful indeed, and that he would hardly give her money to give away and do good. She felt this so much that she mentioned it to him; and he said, 'It is certainly my disposition; but I see that it is my duty to glorify God, and the best plan would be now to make up our minds as to the proportion to give away to the Lord.' They made up their minds; they resolved on it; and after they were married they gave away as they proposed, to a great extent secretly, for their fathers would have thought they were extravagant if they gave more than a guinea. 'I also,' said he, 'keep a drawer, called the Lord's drawer, and when I find how much I have made in the year, the proportion goes into the drawer.' They had nine children, and he was a farmer, and he said he saved several thousands. In the neighborhood there lived a lady,

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the last of her family, under whom he held his farm; she was in no way connected with him, but she gave him hints before her death that he would find himself better by her will. At last she died; and to his surprise he found that he had been left the entire property, landed and personal, with only one condition, that he should drop his name and take hers; and that was the reason that I did not know his name when it came with the £1,000. (Applause.) These are cases that show how the marked blessing of God attended men in the steady prosecution of doing good; and I do trust that the movement begun in Belfast and sustained with so much energy will not be disappointed. There is an old cry of some, that we ought to give from principle and not from feeling; and this is made a most scandalous use of by certain classes of men. You will find a rich man, who is worth £100,000, sitting down in his own house, with all his feelings as frigid as need be; he makes up his mind for such a charity or for such a mission I will give £5—that is what I ought to give. He goes and hears the cause pleaded before him; he sees then a great deal more in it than he had

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any idea of. His heart begins to get warm, and impulse gets in by some passage into his heart, 'give a twenty pound note.' 'No, no. I must give from principle and not from feeling; my principle was to give £5.' (Hear, hear.) O! what is the principle in the case? Your feelings all run on one side—all take the direction of self-forgetfulness, of self-denial, of liberality, of love to God, of sacrifice to man, of benevolence, of generosity, of heavenly-mindedness, of unearthliness. Your feelings run away in that direction, so that you are positively obliged to call in principle to keep your feelings down to something like a moderate level. (Applause.) Call in principle and ask what has it to say that will calm these extreme feelings of yours? I had said, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.' You ask, Shall you do nothing more? Yes; 'Ye know the grace of the Lord Jesus Christ, how that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' I tell you, my magnanimous friend, that for one individual, whose feelings are in advance of his principles, and who has to go to principle to keep his

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heart down to the level, there are thousands of creatures whose feelings are far behind their principles, and who can hardly get their feelings to look their principles in the face. If we could get people to give from principle and not from feeling, it would suit the matter at once. It is feeling that is against us, and feeling is not to be taken for granted to be all on the right side. Let us treat our feelings as on this firm basis—they are wrong; they tend to be wrong and not to be right; and are we to find fault with efforts to bring the feelings of people up to their principles? We must make these efforts. There is a great deal of blame expended in different quarters on men appealing and appealing, and trying to make them generous. I hope, sir, you appeal to make people honest; I believe you will not be found fault with for it. Are we to take it for granted that in a world so selfish as this world, we are not to have men who will make it their business to deal with the feelings of people that are all wrong, and to bring them to have principles that are all right? I consider that the man who, by any teaching of Christian doctrines, succeeds for one moment in rousing in the

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breast of any human being one feeling of gushing generosity, is a benefactor of the human race." (Applause.)

The Irish Conference appointed the Rev. Mr. Scott a delegate to the Methodist Episcopal Church in the United States for the purpose of presenting the claims of Ireland to the sympathies and benevolence of the Church here, and, in connection with this, requested the British Conference to allow Mr. Arthur to accompany him and plead the cause of his oppressed and down-trodden countrymen. Their request was granted; and on the sixth day of last September the deputation landed on our shores.

No sooner was the object of their visit made known to the authorities of the Church than they received a most cordial welcome. They received letters from all the bishops, expressing their warmest sympathy in the movement, backed up by what material aid they were themselves able to give—a custom which our bishops observe in every good work—and commending them to the enlarged liberality of the Church. The conferences also vied with each other in passing resolutions approving of the movement, and pledging

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themselves and their people to an active and hearty coöperation.

In the mean time Rev. Messrs. Arthur and Scott have visited the West and attended several of the conferences, presenting, wherever they went, the claims of their unhappy country. Their labors thus far, however, have been confined mostly to New-York, where they have met with success, and doubtless before their mission expires they will realize their most sanguine anticipations.

At a meeting of clergymen, of different denominations, amounting to one hundred, held at the private residence of a gentleman of this city, for the purpose of giving a suitable reception to the delegates, which was one of great cordiality and enthusiasm, and which was entertained by an eloquent conversational address by Mr. Arthur, it was resolved to invite him to deliver an address, in the Broadway Tabernacle, on systematic Christian benevolence. A committee was accordingly appointed for this purpose, consisting of Rev. Drs. Tyng, of the Protestant Episcopal; Adams and Phillips, of the Presbyterian; Thompson, of the Congregational; Knox, of the Dutch Reformed;

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Somers, of the Baptist; and Holdich, of the Methodist Churches.

This invitation Mr. Arthur accepted; and the time fixed for the address was Wednesday evening, the 12th of December, at the Broadway Tabernacle.

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MEETING AT THE TABERNACLE.

At an early hour the spacious building was filled with a congregation composed of different denominations, drawn together to listen to the eloquent lecturer who, in Belfast, Dublin, and London, before dignitaries of Church and state, and immense audiences, had discoursed so impressively on the duty of Christians to consecrate themselves and their property to God.

The Rev. Mr. Thompson opened the exercises by reading the hymn commencing—

> "Blest be the tie that binds
> Our hearts in Christian love."

After the singing of the hymn the Rev. Mr. Cuyler, of the Dutch Reformed Church, led in a prayer which breathed a spirit of Christian unity.

The Rev. Dr. Adams was then introduced to the large and attentive audience, and addressed it as follows :—

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"How strangely we go on, gathering up the threads and weaving the web of our earthly life. We have heard it said that the reading of a book brings us into direct intercourse with its author, be he absent or invisible. This summer I had the pleasure of reading that exceedingly clever book entitled 'The Christian Life,' by Mr. Bayne. Its able and graphic descriptions were deeply interesting. In referring to that remarkable man, Mr. Budget, he spoke in the most eloquent terms of his biographer, Mr. Arthur. Little did I then expect to look upon the face of that man, and form a personal acquaintance with him; but that pleasure was granted me. I have here been introduced to him, have taken him by the hand, and held communion with his genial and benevolent spirit. The noble decision, enlarged enterprise, and commercial success of the merchant whose life Mr. Arthur has so graphically and appropriately portrayed in the book entitled 'The Successful Merchant,' is a contribution to Christianity, and that feature of it particularly which relates to systematic Christian beneficence, of a high and valuable character. In this connection I may remark that it is cheering to

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find among the English clergy one, at least, who has the manliness and Christian fortitude to stand up and wage an opposition to the principles and movements of Lord Stanley, who would introduce a 'French Sunday' into England with all its desecrations.

"Mr. Arthur is here among us, making an effort in behalf of the cause of evangelical Protestantism in Ireland. The plan contemplates an aggressive movement upon the various forms of error and sin with which that nation is cursed; and had he accomplished no more in his mission than to stimulate his own Church, and rouse it to greater exertions in behalf of the benevolent enterprise in which he is engaged, it would have been worth his visit to our shores, and a sufficient compensation for all his labors for the benefit of his native land.

"That one sermon, which he preached in the Mulberry-street Methodist Episcopal Church, and its results in raising the large sum of $10,000, will tell wonderfully in its influence as an example of Christian beneficence, not only upon the Methodist Episcopal Church, but upon all the other Churches in our land. It is not my pur-

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pose to advocate the particular measure had in view by the Methodists in relation to Ireland; but, so far as I understand it, it commends itself to all Christians as noble and praiseworthy. Everything connected with the elevation and salvation of the Emerald Isle possesses an interest of a general character, and one in which all Christians should take pleasure in participating; but it may be that the Methodist Church has greater resources and adaptation to the work of introducing a large, free, and benevolent humanity into Ireland than any other in the world, and I wish that Church God-speed in its benevolent mission.

"It may be thought by some as strange that I, a minister of another denomination, should have been selected to introduce Mr. Arthur on the present occasion; but so it is. And I here say, sincerely and without affectation, that I deem it an honor to have such a privilege. From my heart I respond to the sentiment of Robert Hall, that Wesley and Whitefield were the 'second reformers of England' in an age that had Bolingbroke for a philosopher, Pope for a minstrel, and Atterbury for a preacher. How different was

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their style of preaching from that of the preachers of those times. The efforts of the pulpit were cold, philosophical, and elegant; but those of Wesley and his coadjutors inspired the themes of the Gospel with life and power. I need not say that I have for those names unbounded esteem. Why cannot we have the same respect for men when living as for those great names that have passed away? Why must we wait till we are dead before we drop sectarianism? I repeat it, I love John Wesley for his Christian life and labors, for his pure spiritual hymns, which will be the songs of Zion for all time to come; and, as a Christian, I have just as much right and interest in him as any Methodist. Southey was incompetent to write a biography of Wesley and a history of Methodism; it was reserved for Isaac Taylor to grasp and enter into the spirit of the man, and portray the true genius and mission of Methodism.

"There is not an evangelical denomination in the world that has not felt, and does not now feel, to some extent, the influence of Wesley's zeal and spirit. But I must not dwell. It only remains for me to introduce to you the accom-

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plished author of the life of Mr. Budget, the successful merchant, brother Arthur, (if I may call him brother,) who will address you."

The address introductory of Dr. Adams was listened to with great interest. Its tone and spirit were worthy of the man and the occasion; and at its close the Rev. Mr. Arthur arose and delivered the following

ADDRESS.

"I have been requested to deliver an address on what you call in this country *systematic Christian beneficence*, but what, in our country, is denominated *proportionate giving;* or, in other words, what I call *the duty of giving away a stated proportion of our income.*

"Most people think it vastly more important to get than to give. When I first ventured to handle this subject it was not from any impression entertained by me that I had light above others. Several gentlemen called on me to deliver a lecture on Christian beneficence in Belfast, Ireland, which I complied with, and subsequently repeated that lecture in Dublin and

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London. I have been requested to repeat that lecture this evening.

"This subject has already been handled, and that with much force of logic and Scriptural demonstration, with much feeling and practical knowledge, in the book so well known under the title of "Gold and the Gospel;" a book with this singular genealogy, that it is the offspring of five heads and one heart. The gentlemen to whom the public are indebted for the origin of that volume, as also for its circulation on terms unprecedented, though they must be satisfied that they have done much, yet, like all who have tasted the pleasure of doing good, are resolved on doing more. Not content with having set up a banner for benevolence, they are determined to raise and train an army by which that banner shall be followed wherever it is unfurled. Against their volume just one thing can be said,—it is a volume, and a large one; and that is no inconsiderable drawback in an age that is itself a newspaper. They now intend, by the lighter instrumentality of popular addresses, to press the subject home upon multitudes whom octavos never disturb.

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"For the practical handling of the subject which is expected from me, I know not that I can do better than attempt to explain the duty, state the grounds whereon it rests, and plead for practical attention to it.

"When we speak of the duty of giving away a stated proportion of our income, we do not mean *that all persons having equal incomes are bound to give away equal sums, however their other circumstances may vary.* Power to give away may be modified by three circumstances,—family, locality, and station. Of two persons, each receiving five hundred dollars a year, one has seven children, the other is a bachelor. It would be strange if the single man might justly spend upon himself as much as the other must spend on his family, or that he might innocently give away more than the other can contrive to get. Of two persons having the same family and the same income, one lives in a large city, where rent, taxes, and provisions are dear; the other in an agricultural village, where these are all cheap. Is the latter to take the full advantage of his easier circumstances for his private purse and give none of it to benevolence? Again, two

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persons have each five thousand dollars a year. One from small beginnings has reached that point by industry and saving. Without hereditary claims, without public expectations, and with invaluable habits of economy, he is royally rich on his five thousand a year. Another has inherited the same income from a father who was in the habit of spending fifty thousand a year. A number of servants, retainers, and tradespeople have what amounts to a vested interest in his revenue; the public have expectations; and, worst of all, his habits are formed on a costly model, so that he is not only perplexed, but really poor, with his five thousand a year. Each of these three branches of modification has innumerable offshoots, going to show, that to require all who have equal incomes to give away equal sums would be neither just nor generous.

"*Nor do we mean that all persons are to give away the same proportion of their income, however its gross amount may vary.* Two brothers live in the same town, and have the same family. In this case station, locality, and family are equal. The elder is just able to provide his children with

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a small house, frugal fare, homely clothing, and a passable education. He is quite unable to lay up anything which would help to open their way in life when the critical period of settlement shall come. Yet, knowing to whom he and his owe their daily bread, he gratefully devotes a tenth of his income to the service of God.

"His younger brother has been otherwise prospered. His children sleep in spacious rooms, and play among their own flower-beds; their clothing is rich, their board generous, and their education costly. For each of them he is able to lay up in store, and knows that, if they do not pass through life with comfort and respect, it will be their own fault. And is this man, for whom Providence has done so much more than for his brother, to content himself with rendering the same proportionate acknowledgment as he? For the latter to give a tenth of all is an effort—an effort which he feels, and his children feel, in 'their coats, their hosen, and their hats.' For the other to give a tenth would be no effort whatever; it would never affect his comforts, not even his luxuries, no, not the crumbs that fall from his table. It would affect nothing but his

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hoarded money. If we hold that his brother should give a tenth, and he should give no more, then we hold that the lesser mercies demand the more touching acknowledgment, and that God's superior bounties may sit more lightly on our hearts.

"Take another case. You visit a friend when he is twenty-five years of age, spending little on his establishment, and giving away a tenth to Him who gives him all. You return to his house when he is fifty. Now he is spending on his establishment ten times as much as before. Why? Because the Lord 'hath blessed the work of his hands, and his substance is increased in the land.' The same labor which, twenty-five years ago, yielded him a modest income, now brings a twentyfold return. While Providence has thus multiplied the proportionate productiveness of his toil, is he to confine his acknowledgments to the same proportion which he rendered when his efforts were far less fruitful? If he does, gratitude diminishes as bounties enlarge. We would, therefore, strongly contend that when Providence greatly increases the return of labor, or throws abundance into

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our lap without labor, we are bound to acknowledge such mercy—mercy which distinguishes us above the ordinary lot of men—by thank-offerings not adjusted to the scale of those whose blessing is less than ours, but aiming to keep pace with the peculiar bounty which, while some pine and others struggle, gives us 'all things richly to enjoy.' One man's tenth is more than another man's third. I know one venerable man—one of the men whom my soul loveth—who, at the outset of life, adopted the vow of Jacob: 'Of all that Thou shalt give me, I will surely give the tenth to Thee;' but so far from confining himself to this, I know that some years ago he was for that year giving away not a tenth, but four-tenths. How Providence has dealt with him you may judge from the simple fact, that on one day he might be seen in the morning giving away a thousand pounds to one religious society, and in the evening five hundred to another.

"*On the other hand, we do not mean that persons are bound to give away all their income, so as to admit of no increase of capital, or extension of property.* There is a large class of promises

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which attach temporal advancement to humble and godly industry, as a reward from Providence. 'By humility and the fear of the Lord are riches, honor, and life.' Prov. xxii, 4. 'Such as are blessed of Him shall inherit the earth.' Psalm xxxvii, 22. 'Blessed is the man that feareth the Lord, and delighteth greatly in his commandments: wealth and riches shall be in his house.' Psalm cxii, 3. Liberality itself, the very virtue for which we are pleading, is encouraged by the prospect of abundance. 'Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.' Prov. iii, 9. One of the punishments threatened against improperly-gotten wealth is its decrease, while lawful labor is stimulated by the hope of plenty. 'Wealth gotten by vanity shall be diminished, but he that gathereth by labor shall increase.'

"This passage not only offers to industry the prize of increase, but states the true relation of labor and capital. 'He that gathereth by labor shall increase.' Labor creates capital; capital rewards labor. Where there is no labor, capital

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is lumber; where there is no capital, labor is beating the air. The effect of well-directed labor is to increase capital; the effect of increasing capital is to lighten the burden and raise the pay of labor. These effects depend not on the will of men or masters, but are wrought deeper than either can permanently reach into the groundwork of human relations by the Builder of all. So far from that accumulation of capital which results from the blessing of Providence on lawful industry contravening the purposes of benevolence, it directly and most efficiently serves them. Two brothers enter this city, each with a capital of two hundred and fifty thousand dollars. The one seeks out fifty thousand poor families in the city and country, and gives away all his capital among them, five dollars to each. The other invests his two hundred and fifty thousand in a factory. Return in five years, and mark the effect of the two sums upon the people. Of the first two hundred and fifty thousand, the only trace you can find is here a decayed bonnet, there a worn-out cloak, and in some humble homes a very grateful recollection; but no permanent public benefit, no sensible improvement

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in the condition of the laboring poor. As to the other two hundred and fifty thousand, it fed and clothed many families from the first day: to-day it is feeding and clothing many families, and it is promising to do so in perpetuity. At the same time, the profits which are known to have accrued to its owner are attracting other capital to a like investment, so as further to improve the prospects of all the laboring population of the neighborhood.

"It is possible, and more than possible, that in this case the one who gave away his all did it from the noble motive of self-denial; and most assuredly he will have his reward. It is also possible that the other acted from the commonest selfishness, and can look for no credit beyond that of worldly wisdom. But the fact that he who acted from a noble motive did no permanent good to the poor, while he who acted from a low one did much, forces us to inquire, Did not the one unconsciously violate, and the other unconsciously follow, a law of Providence? Does not the one case indicate the existence of a law against the dispersion of property in indiscriminate gifts, and the other a law in favor of

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its employment to elicit and reward useful labor?

"But here many sincere and admirable Christians will tell me, 'You are arguing directly against the words of our Lord. He commands us, "Lay not up for yourselves treasures upon earth;" and to do as you say is plainly to break this very clear command.' If that be so, all my reasoning on the point falls to the ground; and he who permits riches to increase is no Christian. But is it so?

"We have already seen that a class of promises exists which must be nullified, if no servant of God is to permit his possessions to increase; and such commands as, 'Provide things honest in the sight of all men;' 'Charge them that are rich . . . that they be ready to distribute, willing to communicate,' &c., enforce duties which exist not if no man has a right to have possessions except only in such a degree as will enable him to continue alive. No command ever contradicts another command; and no command is ever meant to supersede a whole class of promises. With these two principles in view, we take this command, 'Lay not up for your-

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selves treasures upon earth,' and place it beside another which is like unto it: 'Take no thought for to-morrow.' Am I to be told that I break this latter command if I take thought for duties and responsibilities which do not press to-day, but will to-morrow? Without doing so, I cannot fulfill my duty to God, to my neighbor, or to myself. The highest obligations which are laid upon me require thought, and action too, for to-morrow. This runs through all the ways of Providence. Most of the duties for which He holds us responsible, call us to work for the morrow. It is for to-morrow the plower plows, for to-morrow the sower sows, for to-morrow the reaper reaps, for to-morrow the miller grinds, for to-morrow the weaver plies his loom, for to-morrow the builder frames his roof; and did we put a stop to all labor which is for to-morrow, we should at once reduce the activity of the human race to a few of the most menial occupations. The call to take no thought for to-morrow is certainly not a call to neglect duties and evade responsibilities; but a call to trust in Providence when the time only to trust has come. When I have done for to-morrow all

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that is laid at my door, then let me not encroach upon the domain of Him who alone can rule the future and the contingent, by troubling myself with them. Let me simply do this day the work which is this day due; and though long and impenetrable months may lie between me and its result, for that I must trust Him whom the sparrows trust; saying cheerfully, 'The Lord will provide!'

"When in the one of these two glorious words of Christ the letter is so plainly to be interpreted by the spirit of all Scripture, it is not probable that in the other the letter is all we are to look to. But if you will appeal to the letter, then to the letter you shall go. That letter is, 'Lay not up for yourselves treasures upon earth, *where moth and rust do corrupt.*' Now moth and rust do not corrupt property employed in active service, as commercial investment. They only corrupt hoards which are heaped up idle, not doing the purposes of Providence, not contributing to the welfare of men. Against such stores only does the letter of this precept bear, and against them let all denunciations peal!

"But though we do not believe that the letter

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of our Lord's precept was ever meant to prevent his servants from accepting such increase of their goods as his bounty might give them, while they glorified him with their first-fruits, we deeply feel that in the spirit of that precept many weighty lessons lie. It seems to say, '*Do not resolve to be rich.*' To you, young man, it seems clearly to say, 'Do not make up your mind to die worth thirty thousand or a hundred thousand pounds.' Any such resolution is evil, and out of it woes will come. 'They that *will be* rich fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition.' 1 Tim. vi, 9. It also says,—

"*Do not make haste to be rich;* even without formally resolving to win a high prize of wealth, do not follow after riches eagerly, or long to see yourself encircled with abundance. 'He that maketh haste to be rich shall *not be innocent.* . . . He that hasteth to be rich hath *an evil eye,* and considereth not that poverty shall come upon him.' Prov. xxviii, 20, 22.

"*Do not adopt selfishness as a means to wealth.* Our natural reason and the carnal mind prompt us to say, 'If I am to be rich, all that I get I

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must keep. Holding, nursing, guarding all that comes into my hands, it must grow to be of some account at last.' Such a mode of calculating is confronted by the spirit of faith and love which breathes all through the Bible. Viewing a power infinitely above the petty advantages of hoarding, it cries, 'There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty.' Take this proverb to your heart. There is joy and glory in it. It links your hope of personal comfort with the Father of all benevolence. Say, 'If there is wealth to be gotten by greed, by holding, by shutting my heart against gushes of generosity, and my hand against self-forgetting acts of goodness, then such wealth be to others, and its fruits be far from my children!' Say, 'Wealth so gotten is no wealth: it is but a metal coffin for the affections. If wealth come to me, let it come from the Great Giver, at whose bidding I cast my bread upon the waters!' 'The blessing of the Lord *it* maketh rich, and he addeth no sorrow with it.'

"*Do not trust in riches.* In the forms of popular speech we may often trace real and import-

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ant distinctions. Nothing is more common than to hear persons speak of a man idolizing various objects of earthly affection. Yet of many such objects we never hear it said they are made gods. Nothing is more common than to hear of a man making an idol of his child; but people do not say he makes a god of his child. With regard to money, however, it is quite otherwise; they readily say, 'He makes a god of his money.' Yes; for he not only loves the money, and doats on it, but he puts his trust in it. All the faith he has centers in it. It is his Providence; on it his future depends; it is his hope for his children—his hope of name and honor after death. Assail it, and you assail his rock, his strong tower, his reward. Take it away, and in his own feelings you have bereft him of *all his dependence.* Surely this is idolatry! 'Charge them that are rich in this world that they be not high-minded, *nor trust in uncertain riches,* but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they

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may lay hold on eternal life.' 1 Timothy vi, 17–19.

"These seem to me to be some of the chief lessons taught us in this precept of our blessed Master; and he who cordially follows these, glorifying God, and benefiting man with liberal first-fruits of all his increase, on him, for my part, riches and plenty may freely come. In his progress all good men will rejoice, and the poor will bless his riches. If, like Abraham, he has an old servant, he will say with smiles, 'The Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.' Gen. xxiv, 35.

"*We do not mean that Christians are bound to draw a line, and say, 'Beyond this limit, no matter what the bounties of Providence may be, my possessions shall never go.*' O, what a blessing it had been to thousands had they adopted such a resolution! Many who prospered up to a point which they would have once thought affluence, not then content, pressed forward, and by a few errors dispersed the gatherings of a lifetime. Many for years employed their grow-

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ing wealth to do good; but at length they had outgrown their religious strength, and, like a youth failing under his own stature, their virtues died of decline. Happy would it be for many did they set a limit to their aims, and add nothing beyond! Whenever this is done in the spirit of humble faith, surely it is good and acceptable to God. But I cannot undertake to teach that it is laid down in Scripture as an incumbent duty.

"Away on the very horizon of sacred history, amid the glory of its dawn, we see—shall I say, a group?—three personages; the first, shrouded with that excelling light which no man can approach unto; the second, dark with that darkness which, thank God! neither our words nor our imagination can picture; the third, a man of like passions with ourselves. To this man the Maker of all points the tempter of all, and says: 'Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?' And who is this of whom we have such testimony as never was borne to other man:—who is held up to the accuser of saints as a tri-

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umphant instance of the redeeming power of grace? He is one whose wealth is almost countless, who has distanced every cotemporary, and is the greatest of all the men of the East. It is plain that his immense possessions were no stain upon his 'record which was on high.' But ere you exult, in the belief that you may innocently accumulate to an indefinite amount, carefully mark how he employed his wealth.

"While his children were holding family feasts, and the joy of abundance was in all their homes, he was 'continually' rising early, going to the altar of God, and offering up offerings in large number. And how did he live among his neighbors while thus honoring his God? 'When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy .... I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out.' Job xxix, 11, &c.

"Go thou and do likewise. Thus continually

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and liberally offer unto God; thus bountifully and actively distribute to man; and so long as we see you so doing, 'may your garners be full, affording all manner of store!' I, at least, will cheerfully leave it to Providence to fix the limit of your increase. But one word: as you proceed upward, one earnest word: walk warily on those heights! Heads are often turned up there; and there are fearful gulfs if you fall!

"While, however, we do not contend that to let 'riches increase' is forbidden, or even that to permit that increase to an indefinite amount is contrary to clear Scripture, we do contend:—

"That not to give away any part of our income is unlawful:

"That to leave what we shall give to be determined by impulse or chance, without any principle to guide us, is unlawful:

"That to fix a principle for our guidance, by our own disposition, or by prevalent usage, without seeking light in the word of God, is unlawful:

"That when we search the Scriptures for a principle, the very lowest proportion of our in-

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come for which we can find any show of justification, is a tenth of the whole:

"That, therefore, it is our duty to give away statedly, for the service and honor of our God, at the very least one-tenth of all which he commits to our stewardship.

"These, my brethren, are my views as to the duty for which I am now pleading; and are, I presume, however shades and points may vary, in substance the views of the clergymen by whose call I stand here.

"As to the grounds on which this duty rests. Let us suppose that it does not rest on any grounds whatever; that the idea of such a duty is without foundation; that we are each at liberty to choose what proportion of his possessions he shall give away, from the nearest approach to nothing upward; so that if one give a tenth, another a ninetieth, and another one-thousandth part, they differ not in this,—that one is liberal, the other covetous, and the third a wretch; but in this,—that the one is liberal, the other less liberal, and the other less so still; each of them practicing a virtue, a voluntary virtue, only in vari-

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ous degrees. This is the plain meaning and practical application of a notion which floats in undefined thought, and is often expressed in vague language by many excellent people,—a notion about Christianity leaving the amount of liberality to the private will and disposition of each individual.

"If that view be correct, then it follows that in Christian morals we have *one virtue which has no* minimum *limit*, no expiring point; which continues to be a virtue down to within a hairbreadth of nothing, no matter how largely mixed with the opposite vice. Shall we apply this principle to the other virtues? For instance, truth? Are we not apt to think that, however much truth may be in a statement, if it is mixed with a little deception the virtue of it is gone? And as to honesty, Do we not feel that whatever amount of honesty may be in a transaction, if mixed with any cheating the virtue is destroyed? And are we to hold that any miserable gift, somewhat short of nothing, which a covetous man may give, is yet an act of liberality, though in a low degree? Is liberality the one virtue which Christianity has abandoned, in this cold world, to every man's whim, which she never pronounces violated so

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long as it is not totally renounced and abjured? Surely there is some point far short of nothing, at which gifts cease to be 'liberal,' and begin to be 'vile;' at which a giver ceases to be 'bountiful,' and deserves to be called a 'churl!'

"One thing is certain, that if Christianity has set no *minimum* limit to generosity, it *has set a* maximum limit. If we are at liberty to press down our generosity to the lowest discernible point, we are not at liberty to push it up without check. Christianity commands plainly, 'Owe no man anything;' so that I cannot give away money while I am unable to pay my debts without violating the laws of my religion. She also plainly declares, that if any man provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an 'infidel.' Therefore I cannot give away money while my own are unprovided for, or left to be provided for by others, without violating the laws of my religion. Is it, then, probable that Christ's good Gospel, while marking points in the upward progress of generosity, at which it would pass into injustice, has marked none in its downward progress at which it would pass into selfishness?

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"If Christianity has left benevolence entirely to private decision, it also follows *that, while those branches of expenditure which regard our self-interest are regulated by fixed circumstances, that which is for the glory of God is at the mercy of chance.* The three circumstances already named —family, locality, station—decide for each of us, to a great extent, the scale of many items of our outlay. Your rent is tolerably well fixed from year to year, your board is not very uncertain, your dress, and every other claim of self-interest, has its proportion not ill-defined; and is it probable that while every outlay that nourishes self is regular, that only outlay which tends to free you from earth, and connect your hopes with a better country, is precisely the one which the religion of Jesus has left to be the football of passion or of accident?

"'I do not mean,' you say, 'that we are at liberty to give by mere chance, without fixing some principle; I only mean, we are not bound to a tenth.' Not bound to a tenth! No, most surely, we are not bound to a tenth. If that be your meaning, then thy heart is as my heart. No principle of the Gospel, no precept of the law,

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ever glances in the direction of binding us to a tenth. But is it possible that you mean something which you do not say? Is it possible that when you speak of not being bound to a tenth, you mean we are at liberty to make up our minds not to give a tenth, but to give something less? Well, so let it be. Suppose that a Christian, without offending against his religion, may spend on self-interests more than nine-tenths of his income; then it follows that *it is lawful for a Christian to be more selfish than was lawful for a Jew.* This conclusion may not be agreeable; but it is clear. Every Jew was blessed with a religion which checked his downward, earthward tendency at the *very least* to this extent,—that one-tenth went to sacred things, and thus connected with them his affections and his hopes. Less than that he could not consecrate to the service of his God without a trespass against his religion. If, then, a Christian may give less, his religion elevates him in a lower degree, leaves him to be more earthly without guilt, and less noble without reproach.

"One other consequence follows. If a Christian may, according to his religion, lawfully devote

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less than a tenth of his income to holy purposes, then CHRISTIANITY HAS LOWERED THE STANDARD OF A VIRTUE, and that the virtue of liberality! The Jew who gave less than one-tenth was branded by his religion a sinner. That system, which we regard as so much more earthly, so much less spiritual and heavenly than ours, ever held the standard of pecuniary self-denial up to that point at the very least. And is it come to this that our Christianity, our religion of love and sacrifice, let down the standard of this special virtue below the point where it stood when she came to warm our world? We know the thousand contrivances to escape from this conclusion. But, however often you cite the difference between an agricultural and a commercial people; however much you talk of Levites, tribes, rent-charges, and adjustments; however many lanes you enter from your starting-point, if you follow any one of them to its end it will land you in front of this conclusion: CHRISTIANITY HAS LOWERED THE STANDARD OF A VIRTUE.

"But I will not further follow the supposition that the duty of giving away at least a tenth of

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our income has no grounds; for the conclusions to which it leads are not satisfactory. I will now assert that it has grounds. They may be thus stated:—

"GIVING IS AN ESSENTIAL PART OF THE CHRISTIAN RELIGION. This position needs no special argument. In support of it the whole New Testament cries aloud. The system of redemption is, from first to last, one prodigious process of giving. God loved the world, and GAVE his only-begotten Son. The Son loved us, and GAVE himself to death for us all. This giving does not rest at the point of bounty, but passes on to that of inconceivable sacrifice. Every man on whose spirit the true light of redemption breaks, finds himself heir to a heritage of givings which began on the eve of time, and will keep pace with the course of eternity. To giving he owes his all; in giving he sees the most substantial evidence he can offer that he is a grateful debtor. The self-sacrifice of Him in whom he trusts says, far more touchingly than words could say, 'It is more blessed to give than to receive.'

"*Giving is ordained by Christianity to be both*

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bountiful and cheerful. It does not satisfy the demands of our religion that we give; we must give much. 'He that soweth sparingly shall reap also sparingly.' This refers to the *amount* of gifts; but having decided that the amount must be unsparing, Christianity is not even then content; that unsparing amount must be given with a cheerful heart, 'not grudgingly, or of necessity, for God loveth a cheerful giver.' One of the oddest things in all argument is, that this passage is sometimes relied upon as a cover for those who claim liberty to give away as little as ever they please. Let them turn to the passage, (2 Cor. ix, 5–7,) and they will see that it is not left to them, or to any man, to decide whether giving shall be on a bountiful or a sparing scale. That it is not to be sparing, and is to be bountiful, is settled; and then a cheerful heart is commanded in addition. The twofold requirement is a gift not *sparing* as to amount, nor *grudging* as to feeling. One may cheerfully give a sparing gift who would grudge a bountiful one; and one who, from 'necessity,' from pressure, or shame, gives a large gift, may grudge while he gives. Do not spare when you give, and do not grudge

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when you make sacrifices! This is the voice of a passage which some would fain use to cloak their unwillingness to make liberality a regulated and well-considered virtue.

"A sparing, a bountiful, and a grudging giver may all be met with in your every-day life. You call on a wealthy gentleman, Mr. Close, for the Patriotic Fund. 'Yes; it is a good cause, a great public occasion; every one ought to do his share; but really one has so much to do, one is always giving. However, I have great pleasure in giving my mite; you are perfectly welcome, gentlemen, to this trifle:' and he gives you five dollars. You modestly hesitate, tell him that much will depend on his example, and that, from his position, you had hoped for something considerable, say a hundred dollars. 'O dear no! I could never afford that. That is a subscription for a man of wealth. I am very happy to give my mite; but I never thought of any sum like that.'

"From this sparing, but cheerful giver, you pass to another, Mr. Goode. He just hears you, and saying, 'Ah, poor fellows! little we can do to what they are doing!' puts down his name for

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five hundred dollars. This is neither sparing nor grudging.

"From him you go to Mr. Sharpe. He hears your statement. 'O yes! all the principal people are giving to it. One must do something respectable. Will you let me see your book, gentlemen? What! Goode down for five hundred dollars! I know why he did that. It was to be ahead of me, or rather to spite me; for he knew I would never be behind him. It is not the first time he has served me so; but I'm not going to let him stand before me for the sake of five hundred dollars.' And so he puts down five hundred.

"Now, while this gift professes to be an act done out of consideration for others, it is really one done out of consideration for himself; and, while his hand was giving, his heart was grudging.

"The greedy man who would grudge a large gift, but makes a merit of a small one; and the vain man who must stand high, even in giving, and grudges the price he pays for his importance, are equally far from Christianity. A bounty that reaches the point of sacrifice, and a heart-charity that rejoices in such sacrifice, can alone meet the call of the Gospel.

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"*It is ordained by Christianity that our bountiful and cheerful giving shall be in proportion to our means.* 'Upon the first day of the week let every one of you lay by him in store, *as God hath prospered him.*' Here the scale which regulates giving is decisively taken from the hand of impulse, chance, or personal disposition. Whether our giving is or is not to be in proportion to the bounties of God to us, is no matter of debate. The principle of proportion is enjoined in the New Testament. But the passage decides nothing as to what application of the law of proportion is to be made. One who gives a hundredth part of his increase, observes a proportion as much as one who gives a fifth; and might plead that he was giving as God had prospered him, if he could find ground in Scripture for the belief that one-hundredth would be acceptable.

"This scripture, 'As God hath prospered him,' forces us to ask, What *is* giving in proportion to God's gifts to us? If we seek an answer in the New Testament, everything seems to push up the scale to a proportion from which we nearly all shrink away. We find liberality

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in a rich man sanctioned up to 'half his goods,' as in the case of Zaccheus; and in a poor widow up to 'all her living,' as with the two mites. We find a whole Church selling their property, and giving away without limit; and though that example is never enforced on others, it is never reproved. We find the Church of Macedonia in 'depths of poverty,' and also in 'a great trial of afflictions,' abounding in 'riches of liberality;' and their record is written for the gratitude of all ages, that they gave 'beyond their power.' And these early Christians, who thus rejoiced to bestow, are melted to yet greater sacrifices by words so winning and so mighty as, 'Ye know the grace of our Lord Jesus Christ, that though he was *rich*, yet for your sakes he became *poor*, that ye through his poverty might be rich.'

"Turn where you will in the New Testament in search of an answer to the question, 'What is giving as God has prospered me?' you are surrounded by an atmosphere of fervid joy and love; you are invaded by a feeling of which the words are, 'Glory to God in the highest, and on earth peace, good-will to men;' and the deeds

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are every good work, distributing, communicating, making sacrifices with which God is well pleased; you are stimulated by examples of apostles forsaking all, individuals selling all, Churches bestowing all, the deeply poor giving to the poorer, and, to crown the whole, the MASTER giving always, and storing never, and then giving himself a ransom for all. You feel that if you are to take your answer to the question by honest, logical inference from that book, any thought of a tenth is out of sight, and you must contemplate a style of giving which no one I know—perhaps I do know some of the poor who would—but which no one of the comfortable classes, in our day, would think of following.

"If, fearful to press New Testament precept and example, we go to the Old to learn what the Lord counted acceptable in ancient times, we find that each head of a family among the Jews was bound by direct enactment to give a tenth of all his yearly increase to the support of the ministering tribe of Levi; besides, he had to pay a second tenth for the support of the feasts; a third tenth for the poor was given once in

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three years; and in addition were the trespass-offerings, long and costly journeys to the temple, and sundry other religious charges, all imposed by divine sanction; besides free-will offerings. Taking these separate items, it is undoubted that among the Jews *every head of a family was under religious obligation to give away at least a fifth, perhaps a third, of his yearly income.*

"Passing on to the Patriarchs, you find Jacob, when houseless, awaking from his sleep by the road-side, solemnly vowing to the God of his fathers, that if only 'bread to eat and raiment to put on' were granted to him in his exile, a tenth of all should be rendered back in honor of his God. And further up, where you see Abraham, the father and representative of all believers, standing before Melchizedek, the type, not of the Levitical priesthood, but of our Great High Priest, he gives him a tenth of all, though the goods were the property of others, of which he would not, for his private benefit, take 'from a thread to a shoe-latchet;' but yet he asserted the claims of the Lord upon all.

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"Thus, in the patriarchal dispensation, a tenth seems to be the recognized portion which the Lord accepts. In the Mosaic dispensation, by express ordinances, that proportion is raised to at least a fifth; and when we come into the Gospel dispensation, we are sensible at once of a notable rise in the temperature of benevolence. Here the idea of a religion less generous, less self-denying, less indifferent to sordid hoards or personal comforts, is not only inadmissible, but atrocious. Whatever of heavenliness and large heart was in the religion of prophets, receives an expansion and not a chill, and selfish man is placed at last in his highest school of unselfishness.

"Whether, then, we take the Old Testament or the New, the lowest proportion of giving for which we can find any pretext, or foot-hold whatever, in command or in precedent, is one-tenth. He who fixes on this, deliberately fixes on far less than was required of a Jew. He who fixes on less than this, deliberately excludes all Scripture instruction, and chooses a standard for which no part of God's word offers a justification.

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"But several objections are taken against our conclusion, some of which we ought to notice.

"'*In urging upon us to give away a tenth, you are reviving the Levitical law, and that is abolished.*' The difference between those who hold that the Levitical law stands, and those who hold that it is abolished, lies perhaps more in word than reality. Those who hold that it stands, would hardly contend that the letter is in force; for that was, that the tenth should be given to the tribe of Levi, which, to the letter, we cannot fulfill. And those who hold that it is abolished, surely do not mean that its spirit is abolished. The spirit of that law is, 'Of Thine own have we given unto thee.' This is not abolished; and, blessed be God! never will be. And surely you do not mean that this spirit, a spirit so right and good, in passing from Judaism to Christianity, forsook a more sensitive body for one grosser and heavier with earth! We need not pause to show that, quite independently of the Levitical tenth, the other requirements of the Mosaic law demand more than a second tenth; and that the Patriarchs gave their tenth before ever Levi was.

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"'*But we are not now to be brought under rule; for the law is love.*' I know that some who thus speak do so upon the best grounds. A good man has a small income and a large family; he has also a warm heart, and his neighbors know it. Though he never adopted any specific proportion, he is conscious, and so is his wife, by daily experience, that he gives away 'to his power, yea, and beyond his power.' When he hears of forming a rule, and walking by it, he feels that for him it is unnecessary; and he pleads, '*The law is love.*' Were all like him, most gladly should we leave it here. But many whose heart has never led them into the troubles of over-giving, gladly catch up his words, and, as a simple defense against giving something definite, cry, '*The law is love.*'

"To you who use this objection we have only one thing to say: If the law is love, will you keep the law? Then all we contend for, and more than all, is secured. Among laws, none is near so exacting as love. It has never felt, never done, never given enough. It is 'never-ending, still-beginning.' Its great things of yesterday are little things to-day; and its great

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things to-day will be little things to-morrow. *The law of love!* It is, 'Thou shalt love the Lord thy God with *all* thy heart, and thy neighbor *as thyself*.' And you invoke the law of love to save your money!

"As a matter for personal guidance, the definite meaning of this expression is something like this: 'The heart that is right is full of love. Love fulfills all law, and secures the rights of God and man. Therefore the heart that is right is a law to itself, and needs no other rule. But my heart is right, and is sure to fulfill the law without special rules.' Is that safe reasoning? If your heart be so right to-day, may it not wax cold some other day? and would it not be well to have a test by which to try its warmth? Or may there not be some like me who cannot trust so surely to their heart? but feel that it is a wholesome thing to have clear rules whereby its dispositions may be often measured.

"Love may be a good reason for going above rules; but it is the worst in the world for staying below them, or without them. It is a law of love which binds a man to provide for the com-

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fort of his family; but surely that is no reason why he should refuse to give his wife a regular allowance for the expenses of housekeeping.

"'*But you speak of giving a tenth:—that is an arithmetical law; and you will never bring the hearts of Christians under a cold arithmetical law.*' This is a very tremendous objection. Half the sympathies of an audience are in danger of being lost the moment they hear that our rule is a cold arithmetical law. Arithmetic sounds of school-books, and counting-houses, and markets, and hard problems, and dry statistics, and other ungenerous things. Well, it is so, and we cannot deny it; to say you are bound to give away at the very least a tenth of your all, is to speak the language of arithmetic. But is the principle the less sacred for that? 'Remember the *seventh* day to keep it holy.' That is an arithmetical expression! And is there anything unhallowed in the Sabbath because a square seventh is cut off from our time, and is just in that arithmetical proportion to be consecrated to God? Again, it is ordained that a bishop shall be the husband of but *one* wife, which is an arithmetical law.

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"But if our specious friends who object to narrow arithmetical laws will observe their own givings, it will prove that somehow arithmetic follows them wherever they go. For if you do not give a tenth, but a ninetieth, even that is an arithmetical proportion; and if, instead of giving a tenth all the year through, you only give a tenth of one day's income for the whole year, still that is an arithmetical proportion,—though it might be hard to ascertain it; and, in fact, go down, however low you may, if you give anything whatever, at any time whatever, it still bears an arithmetical proportion to the whole. Did we name a tenth as the high standard of Christian benevolence, and confine ourselves to it, we might be taunted with arithmetic; but when we name it only as the lowest point at which any footing can be found, and leave all above free, that arrow flies below us.

"'*But if you teach men to give a tenth, they will give that and be content, though they ought to be giving much more.* This is an objection of real gravity. Doubtless, did we succeed in producing generally in the Churches the state of feeling that all were bound to give at least a tenth,

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many would think themselves generous in giving that, when perhaps a third or a half would only be their just proportion. But how do matters stand at present? Multitudes of sincere Christians are royally content, though they give nothing like a tenth; and could we succeed in bringing up the Church generally to that proportion, (though far below what we hold to be the due of many,) the state of things then would present a wonderful improvement on that existing now.

"But I question whether adopting the principle of proportion would tend to make men content with the *minimum* proportion, after they were abundantly prospered. So far as my knowledge of its practical working goes, my impression is the reverse. It is my pleasure to know many men who, at the outset of life, or early in life, adopted Jacob's resolution to give a tenth. These have all been prosperous men. I do not know one of them but shows that the effect of his early adopting the principle of a tenth, has been to prepare him for a higher proportion when years of plenty set in.

"And is it not natural that such should be the

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effect? There is a great, not to say a tremendous, power over man in that very principle of arithmetical proportion which it is so easy to spurn. When an arbitrary proportion of our time or goods is taken,—a proportion for which reason has no more to say than for any other,—what is the effect upon the mind? It serves as a practical claim of sovereignty on the part of the Creator. It says, 'This is claimed, because all might be claimed. He who accepts this, owns all, and holds you to account for the rest.' It is not probable that year after year one will carefully set apart a fixed proportion for the service of his God, without becoming habituated to feel that he is neither author nor owner of any fraction of property, but merely steward; and that He at whose feet he lays the first-fruits is the Lord, the giver of all. Such stated setting apart is a practical keeping of the precept, 'Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth.' And whoever thus begins life by keeping a law of proportion, is the most likely of all men to advance his proportion, as his Benefactor augments his blessing.

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"'*But we ought not to speak of a tenth, a fifth, or any other proportion; our duty as Christians is to give all.*' That is not correct. Our duty is not to give away all; but to employ all according to the will of God, and so as to be pleasing in his sight. It is our positive duty not to give away all; but to spend suitable proportions of our income in supplying our own wants, and those of our families, as also in fulfilling any commercial or other calling for which property is needful. Our objector replies, 'Of course, what I meant was, all *after our reasonable wants are supplied.* We ought to give absolutely all the surplus, and not save any.'

In the lips of some,—and I could name the very man,—this means noble and incessant liberality; but in the lips of most, it would just mean giving as much as was perfectly convenient. If every one, before assigning any portion as a thank-offering to the Giver of all, is to spend what meets his views of providing for his own and his children's wants, present and prospective, in ninety-nine out of every hundred cases it will prove that the surplus for giving away is next to nothing. In many cases, giving

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liberally will be postponed till family provision is made, and resources are fairly in advance of demands; and by that time *all heart for giving will be gone.* In fact, this rule of giving away all you have to spare, is that by which multitudes think they are living; whereas, could they get an account of all they gave on this system last year, and resolve next year to consecrate the small proportion of a tenth, they would be utterly astonished to find how much the latter exceeds their habitual liberality.

One strong reason for some definite rule lies in this: That we have far better memories for our virtues than for our obligations,—for the pounds we give away, than for those we receive, or spend upon ourselves. Even truly excellent persons, who have not *tested* their givings, monstrously exaggerate the amount of them to their own mind. The relish of one act of liberality remains long upon the lips; and some who believe that 'their hand is never out of their pocket,' would be confounded if the great account where all items are entered were placed before them, and they saw how miserably little their endless deeds of generosity amount to. The first expenditure

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of all should be that which sanctifies the rest,—that which is not for self, or flesh, or earth, or time, but for the Lord, for gratitude, for the training of the soul, for store in heaven. Our own morsel will be sweeter, and more wholesome too, when the due acknowledgment has been first laid, with a bountiful hand and a thankful heart, on the altar of the Saviour. 'Ye shall eat neither bread nor parched corn, nor green ears, *until* the self-same day that *ye have brought* an offering to your God.' Lev. xxiii, 11. This was the spirit of the first-fruits—a spirit of noble preference for holy feeling over selfish care.

"Another advantage of deciding that a consecrated proportion shall take the precedence of all other outlay, instead of counting on giving what we have to spare, is this: It materially affects our scale of personal expenditure. Our ideas of what is necessary are ruled by our knowledge of what we have to spend. A gentleman with five hundred a year, who means to give away what he can spare, unless he be a man of extraordinary generosity and decision united, (which cases are never the rule,) forms his whole scheme of expenditure on the basis of five hun-

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dred a year, and finds it hard, now and then, to spare a pound or two; not that he is unwilling, but all his resources are preëngaged. Another with the same income has his regular BENEVOLENT FUND, into which the first fifth of his income goes. The effect is, that all his plans of expenditure proceed on the basis of four hundred a year; and thus while the Benevolent Fund is strong for all legitimate claims, it pays itself—perhaps more than pays itself—by acting as a check upon the funds laid aside for pleasure-trips and diversions, and several other exigent funds on which millions of our domestic revenues are wasted. We, then, hesitate not for a moment to prefer the rule of giving regular first-fruits, even in the low proportion of a tenth, over the rule of giving *all* we have to spare. This last, while for a strong and holy man the highest of laws, is for the great majority a law which amounts to no more than is now prevalent.

"'*But, at all events, surely you would not apply your rule to the poor?*' Certainly not to the destitute. One object of liberality is to relieve and comfort them. But rising above those who need help, upon whom do you fix as poor?

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The man who can afford to spend money on whisky or tobacco, is he poor? The woman who can afford to spend money on fineries, is she poor? It would be no small blessing, if some of those well-meaning but ill-judging persons who are continually telling the poor that they are too poor to do any good, or support any cause, would stand out of the way of the poor. The worst thing you can do for a man is to pauperize him. If there be a poor man here,—and I hope there is; for I never like to see an assembly of human beings where there are none of the poor,—I would say to him, Never count that man your friend who teaches you to lean on other people. He is your friend, and your children's friend, who teaches you to lean alone on the good providence of God, and on your own right hand.

"On the very same grounds that it is a serious injury to a man to pauperize him, it is a great service to teach him to save something, and give it away. The one induces feebleness, the other power; the one inclines him to be listless in earning, and thriftless in spending; the other to be hopeful in earning, and careful in spending.

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The moment a man begins to save something and give it away, he rises in the social scale, and takes his place in the family circle of useful men. As to the godly poor, I will test this whole question of proportionate giving by their verdict, sooner than by that of any other class. Let some of those who would bid us not ask them to give, learn what they do, and, perhaps, they will look anew to their own proportions. And when one sees how the poor tax themselves by waste, by hurtful luxuries, by ill-spent time, how often their spare money, not preëngaged for good ends, is the cause of their ruin, one feels indignant at those self-constituted friends of theirs who would protect them from the calls of generosity,—the very calls which would raise and make men of them; and we say, Stand out of the way of the poor!

"There was One who was no amateur in poverty, but had known it from the manger, in His own lot and that of His friends. Did He think it a pity that the widow should give away her two mites? or did He tell Mary that the exceedingly costly box of ointment was too much for one of her means? And when the prophet

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heard from the widow of whom he had begged a little bread, that she was so poor as to say, 'I have not a cake,' did he think it would be a loss to her to give, for the Lord's sake, a little of her meal? He who delights in mercy has never yet denied to the poor the joy of giving. The apostle Paul plainly contemplates giving as the immediate result of labor in the case of one recovered from the class of thieves. 'Let him that stole steal no more: but rather let him labor, working with his own hands the thing that is good, *that he may have to give to him that needeth.*' Eph. iv, 28. If, then, a reformed thief, just beginning to earn his own bread, is at once to set before him the joy of giving away a share of his earnings, who dare degrade the working men of Christendom, by telling them they are to look on themselves as meant only to feed their own wants? O what a blessing had it been to many a poor working man, what a saving to his means, what a comfort to his home, had his father trained him to honor the Lord with the first-fruits of all his increase!

"'*But there are those whom we do not call the poor, who yet are in more straits than they—per-*

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sons of small means and respectable position.' I should be the last man on earth to press hard on that class; nor are there any sorrows I would hold more sacred than theirs, who unite in themselves the feelings of the rich and the fortunes of the poor. Poverty is a cold wind; and the higher your situation the colder it blows. But this is to be said. However sacred may be the claims of respectability, of the desire to honor your family, and maintain your appearances, more sacred still are the claims of gratitude, piety, and goodness. Nor will it ever prove that what you painfully spare from your own respectability for the purpose of honoring your God, will fail to bring back its reward. 'Them that honor Me, I will honor.'

"These are the chief objections to our argument; and having thus noticed them, I now proceed to—

"PLEAD FOR PRACTICAL ATTENTION TO THE DUTY.

"By 'practical attention to' it, I do not mean that we should be much interested in the subject, feel ourselves in a very generous frame, look with

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great indulgence on the lecturer, think the address must do good, and intend to be much more liberal than we have been; then go away and say all this a few times, and comfortably come round, in the course of a week or two, to our old habits. By 'practical attention to' it, I mean something different from all this—something decided, something instant, something permanent and life-long. I mean that every one here, without exception, especially the young—for you whose hairs are white had need be thinking of much more than a tenth—that all the young, in solemn gratitude to their God, and under an humble sense that he is owner and they are stewards, should now, here, and irrevocably resolve that, by the help of divine grace, henceforth to the day when money ceases to be treasure, 'OF ALL THAT THOU SHALT GIVE ME, I WILL SURELY GIVE THE TENTH TO THEE.'

"This resolve once come to, it only remains that, at stated times, the consecrated portion of what the Lord gives you be set apart for his service, and that it be cheerfully given away. Those stated times may be either weekly, quarterly, half-yearly, or yearly, according as you can

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ascertain your income.* Those are points of detail of the utmost importance, which any one who is really resolved will soon adjust for himself. But my point is to obtain the firm resolution of steady and habitual liberality for all that remains of life. I do not want a temporary surface-glow, but a permanent quickening of the circulation, by greater strength at the heart. Life is ebbing, time is flying, opportunities of doing good are daily growing fewer, and the moment is come for something practical. I plead,

* "Persons who have fixed incomes may easily adopt the direct method of weekly 'laying by them store' for benevolence. For those whose income is derived from business, this is not so easy; but a gentleman in Dublin, after hearing the lecture, told me a plan he had formed, which would be easily applied in thousands of cases. In substance it was this: 'By years of experience I know, after making allowance for bad debts and so on, what *per centage* of my *gross returns* comes to me, on the average, as *clear profit*. Every week I know what my sales have been. If, therefore, I take that per centage on the week's sales, it represents my "increase" for the week; and hereafter, each Monday morning, I will draw "a tenth" of that, and put it to a benevolent fund.' May thousands go and do likewise!"

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then, most importunately plead, for practical attention to this duty *now*. I plead for man's sake, for the Gospel's sake, for the Church's sake, for *the Lord's sake*, for your own sake.

"I PLEAD FOR MAN'S SAKE, *that men may learn that Christians are sincere.* Thousands dwell in the midst of us who never thought of formally disbelieving the word of God; yet they have a habitual suspicion, more than a suspicion, that the practical religion of religious men is only a seemly garb which is beautiful on Sunday, serves to go to Church in, and is at all times respectable. This suspicion is one of the most serious obstacles to their own conversion. There are in this city hundreds who would be brought nearer to salvation did they only feel in their conscience that the faith, hope, and love of Christian men are not a profession, but a matter of the heart. Now all worldly men have one deep instinct: they believe that *a man is sincere in what he will pay for.* If they, then, see religious men cheerfully and largely paying for their religion, the habit of doubting their sincerity will gradually be worn away. And surely those principles are worth little which are not worth

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paying for. A religion that did not check our selfishness could not come from a God of love. He who is not willing to pay for his religion has no right to have a religion. Creatures there are, and creatures, too, calling themselves Christians above all names, who would fain take the benefits of Jesus's religion of love, without it costing them anything! O, could we lift one such soul abruptly away from the midst of this assembly, up and up into yonder celestial light, and there set it upon the Sea of Glass: as it saw its own image reflected in that sea, with so much of greed, of earthiness, of self, of meanness, shown in the blaze of that day, would it not shriek out in terror that heaven was the most horribly exposing place whereinto a poor wretch was ever driven?

"I plead for man's sake, *that men may learn that Providence is benevolent.* One most ruinous influence at work in society is the general distrust in the vigilance of a power who befriends the right. Most men believe they can prosper more quickly and more surely by keeping an easy conscience than a pure one, by practicing clever evasions of right than by boldly shunning all known

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wrong. To confront this unbelief, to demonstrate before all men that the power above us does smile upon uprightness and generosity, is the high calling of every godly man. You are not only to obtain your neighbor's admission that the Lord is King of the world to come—they are ready enough to grant that; another point needful for their salvation is to bring them to feel that He is Lord and King of the world that now is. They easily believe that he is the disposer of crowns and harps hereafter; but they do not so easily believe that he is the disposer of dollars and cents! Doubting here, for the sake of the pressing to-day, they risk the infinite but unfelt to-morrow. Satan ever boasts, as he did to our Master, that both the good and the glory of this world are in his power, and that to whomsoever he will he gives them. To deny this claim, to maintain the opposite, to lead men to turn upward a reverent eye, and say loyally to the Lord of all, 'Both riches and honor come of thee,' nothing is so effectual as that all God's servants shall sacredly honor him with the first fruits of their increase. Doing this, it will soon be seen that they who acknowledge Providence bloom in

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its sunshine, and that seldom indeed is one of their number struck with a blight. Bands—not here and there an individual, as much an exception in the Church as in the world, but—large bands of open-handed men, whose works prosper and whose homes rejoice, will stand before the world living witnesses that we are not given over to the keeping of a demon who pampers wrong and famishes goodness.

"I plead for man's sake—*that men may learn that commerce is benevolent.* It is not more hurtful than wonderful how generally even good men look on commerce merely as an engine for fortune-making, and a field of battle for all the selfish passions. Even grave divines may be found calling commerce 'the god of this world,' with just the same propriety and truth as they, professing to quote Scripture, call money 'the root of all evil.' 'Well, but is not commerce a hatefully selfish thing?' Is not weather a selfish thing? Both are appointed by Providence for the same end; both perverted by man to the same abuse. For the threefold purpose of provisioning, clothing, and adorning this world and its inhabitants, the Lord has instituted a great unconscious

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machinery of sky and sea, soil and air, and appointed intelligent workers to watch its processes, and complete the result. Neither weather nor commerce separately will suffice for the provisioning, clothing, and adorning of our world. Without the mechanical agents the intelligent workers are impotent; without the intelligent workers the mechanical agents revolve in vain.

"The storms are made by the covetous underwriter the servants of his greed; the blessed sunbeams are turned by the greedy corn-speculator into tools of gain; the bloodthirsty buccaneer makes the genial breeze serve as charger in his murdering onset. Looking at these disgusting perversions of the Lord's instruments, are we to forget that, above evil eyes and unholy hands, One is guiding the weather for the good of all? And coming into commerce—the providential play of intelligent agents for our comfort—are we to look at the lower side, the motives of traders, and forget the higher side, the design and actual result wrought out by Providence? It is like the web of a cunning weaver: on the lower side you find only tangled threads, on the upper only blooming flowers. Look at commerce as re-

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garded by the hearts of buyer and seller, and selfish indeed is the scene; look at it as designed, ay, as actually wrought out, by the Ruler above, and you see every man in a city provided by the hands of others with all things which earth can offer to his convenience, in such proportion as his means will command. Rise up, then, ye Christian men, ye who know a God and bless a Providence, rise up and testify that this commerce, which busies your masses, is not a lawless scramble, but is a beneficent appointment whereby every one may become a co-worker with Heaven in plenishing and provisioning the homes of men! Let all see that when well-won gains come into your hand, you have a joy in scattering them abroad, to spread temporal and eternal happiness among that race for whom all winds blow, and all markets are opened.

"I plead for man's sake, *that practical benevolence may be increased.* Of all sources of happiness in a community, none acts so gently and pervasively as a spirit of true benevolence. Nothing would so much assuage private griefs, or so greatly smooth the relations of class with class, as the general spread of that sacred brother-love,

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that true fellow-feeling, which breathes so sweetly in our Christian Scriptures. That widows may not weep unconsoled; that orphans may not roam friendless; that wayward men may not pass a lifetime within sound of church-bells without ever hearing inside their own door a word of loving exhortation; that the poor may not be set against the rich by envy; that the rich may not be estranged from the poor by contempt; that real heathens may not live and die in the heart of Christendom; that nations of Pagans may not sit on and on in the darkness of their fathers; in a word, that this cold world may be warmer, and this troubled race have more joy, open your hand and give; for man's sake, give!

"I PLEAD FOR THE GOSPEL'S SAKE, *that it may be fitly represented.* That is not its own word; but one almost fears to use its own, it is so strong. 'That ye may *adorn* the doctrine of God your Saviour in all things.' *Adorn* that doctrine! See it so pure, so bright, lovely in the likeness of its Author, and then say where is the life that is to be to it, not a vail to dim its beauties, not a spot to make it seem faulty, but an *orna-*

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ment,—what a jewel is to the brow of a fair woman, an attraction for eyes and admiration!

Where is the life that really *adorns* the Gospel? Surely it is not that of a man who calls himself a Christian, and yet to whom no one will turn in his need, as to a certain friend, for body or for soul. Alas for that man from whose door a neighbor in distress instinctively turns away; to whom collectors for any holy work never think of going! O, who would rest under a roof upon which no man's blessing comes? Not long ago one rich man was letting a splendid pew to another rich man, and, mistaking the character of his customer, he stated, among the many attractions of the place, this great attraction,—'*And there are no charities!*' Ah! never sleep under that man's roof!

"The Gospel will be adorned only by men who, not in word and in tongue, but in deed and in truth, love their neighbor, body and soul;—men in whom the character of Christ, to some extent, reappears, that character of love and self-sacrifice to which the glory of God and the salvation of man were the sole objects; wealth, or ease, or pride, nothing. Aim, then, aim at

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such a standard of beneficence as shall attract to the religion you profess the admiring eye of many, who before had seen in it no loveliness!

"I plead for the Gospel's sake, *that it may be diffused.* The Lord's commission is, that we 'go into *all* the *world*, and preach the Gospel to *every creature.*' 'To every creature!' Let us remember that injunction. While a human being lives to whom the good tidings of great joy have never been told, our commission is not executed. How much has been done already toward its execution? Half the race of man, and more, are this day without preachers of the Gospel! And even within Christian lands numbers of holy works, for which the need is reproachfully plain, remain undone, because the Church of God is not sufficiently self-denying to give the means. It is easy to sympathize with missions; to applaud earnest speeches, and kindle with lively hymns. It is easy to feel a generous glow while we sing, in the words of Heber:—

'Waft, waft, ye winds, the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole!'

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"But listen! the winds are sweeping, and have been sweeping from the beginning, over the peaks of the Himalaya and on the shores of Lake Tsad. Now it is the rustle of the breeze, now the war of the tempest; but listen! Does either sound on the ear of the heathen the name 'JESUS?' The waves are rolling, and from the beginning have been rolling, on the shores of Feejee and of Japan; but does either the gentle ripple, or the boom of the mighty wave, sound the word, 'Mercy?'

"No; if the story is to be told, it must be told by the voice of living men. And whence are the means to come, to send forth messengers to tell the tidings of grace 'to *every creature?*' Dr. Morgan, in his Essay, has said that some such change as was effected in science by the discovery of gravitation, or in mechanics by that of steam, would be effected in the powers of the Church for good, by the general adoption of the observance for which we plead. And, whether we look at our wealthy Churches, or at our poorer ones, it is certain that were all our members but brought up even to the practice of giving a tenth, then would the ability of our Churches to flood

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the earth with Christian agencies be increased to the astonishment of mankind; while our feeble Churches, though in a lower degree, would put on a new, and hitherto unheard of, might.

"We are drawing near to the hour when we shall take flight from this shore for another. At whatsoever moment we depart, many other souls, from all lands, will be departing too. Who would wish that, in the flight of souls of which he will be one, the majority should be of those who had never heard of Jesus? If this is not to be our case, if that Name is to sound on all ears, and to be invoked in all tongues, up and be earnest! Spare not your goods, that the poor in soul may be rich at last.

"I plead—reverently it must be said—FOR THE LORD'S SAKE. It is true that all idea of giving a benefit to him is forever excluded. 'Is it any gain to him that thou makest thy ways perfect?' The sun he has set in our firmament, has rejoiced our world from Adam until now. On him all its beauty and its life depend. Now that he is hidden, the rose has no blush, the meadow no green, the lily no whiteness; a cheerless gloom

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reduces them all to sameness. To-morrow when he reappears, all the beauties of the landscape will come forth anew. Suppose that then we were all seized with an impulse of admiration, and desired to show how much we valued his services to man; not all the powers of our race could send him up a ray to make him grander.

"He is the emblem of his Maker. In one eternal outflood benefits stream from him upon his creatures. Life, joy, redemption,—all come from him. After ages of daily debt, were all our race this moment seized with a passion of gratitude, and did every human heart ask, 'What shall I render unto the Lord for all his benefits?' then, though every bosom throbbed, and every hand were raised, we could not add one ray to his glory, one step to the elevation of his throne, one hair-breadth to the extent of his dominions, or one moment to the duration of his reign. Inhabiting eternity, he sits 'in the high and holy place,' as far above our power to benefit as to injure him, equally incapable of accession and decay.

"Yet he intrusts to us interests that are dear to him; and, therefore,—

"I plead for the Lord's sake, *that his image*

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may be worthily reflected. The inanimate works of his hand tell much of his strength and skill; the lower animals much of his wisdom to contrive and his might to control: but all this they tell not to themselves, but to their superior, man. They, however, are but works of his, not children showing his image, or capable of being 'partakers of the divine nature.' From them, man can learn nothing as to his Maker's mind on moral questions, on the points whereupon the deepest anxieties of the conscience turn,—right and wrong, justice, pardon, judgment, and the future. It is only through man that his fellow-man can see the image of God,—man, that wonderful creature, whose complex nature unites the lowest to the highest worlds, bringing matter, animal and spirit, into one being,—a being who, on one extreme, is equal with the clod, and, on the other, by the communing of the spirit reaches to the throne of the Highest. In him, and in him alone, the image of the holy God may be so reflected, that men here shall learn to 'glorify their Father who is in heaven.'

"But how does he reflect this image who, professing to be a child of God, is yet known to

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delight in holding and in storing, but to feel a pain in giving? Nothing can be more strictly opposite to the divine nature than this. The unceasing action of that nature is to pour out unrequited bounties. Return or gain it knows not; and so does it delight in bounty, that no man gives to another in the Lord's name but he counts the deed as done to himself. Blessed is that human being in whose goodness some mind first discerns glimpses of the goodness of God!

"I plead for the Lord's sake, *that his claims may be vindicated.* I have already said, that many who are willing to look upon him as God of the world to come, feel as if this world's property was not so directly his and under his hand. For God's glory and for man's rest, it is needful that all be taught that the gold and silver, the harvest's yield, flocks, herds, and fisheries, are all his creatures and his property; that whatsoever man has in his hand, is there only in trust and stewardship, not created nor yet retained by his power; that a Hand unseen can at any moment empty his hand, and a Mind unseen blight the fruit of a life's prudence by the mistake of a day. Go, then, and assert the Lord's claims;

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go and teach man's stewardship, not in word, but in deed. Steadily devote the first-fruits of all wherewith you may be intrusted to holy uses. Let your daily actions say in your neighbors' ears, "Freely ye have received, freely give!"

"I plead for the Lord's sake, *that his due praise may be rendered.* In speaking of the effect of Christian liberality, St. Paul tells us that it does not stop at those who are benefited, but passes on, in a certain sense, to the Lord himself,—'abounds by many thanksgivings to God.' To abound does not mean to suffice, but to more than suffice; not to fill a vessel, but to wave out, or overflow from it. Thus, when an act of Christian goodness fills a suffering heart with joy, it not only thanks the human hand that comforts it, but overflows in the words, 'THANK GOD!' There is an ear, an open ear, which never closes to the cry of want; but when it listens from heaven to the children of men, to hear if there be any that thank God, often it listens in vain,—often hears praises for the creature, murmurs and blasphemies for the Creator. O, would you count it a little thing, if, through your own deeds, that ear, ever and anon, heard

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a fervent 'Thank God?' Of all the hands that make melody, none raises such music as his whose touch on the heart-keys of the despairing changes a murmur into a thrilling 'Thank God!' Give, then, freely give, that some poor man who was ready to think that charity was dead on earth, and mercy in heaven, may bless you; and, feeling that it was God who sent you to his side, may cry, 'Thank God!' Give, freely give, that the sons of heathen fathers, of cannibals and demon-worshipers, may make scenes which have echoed only to whoop, or yell, or din of orgies, resound with the Christian 'Praise God!'

"I PLEAD FOR YOUR OWN SAKE, *that you may prosper.* The habit of statedly giving first-fruits of all you receive, tends to prosperity, by the double force of a natural means and a divine blessing. As a natural means, it works by promoting order and economy. One reason why many tradesmen fail is, that they do not in due time, and with sufficient frequency, ascertain precisely where they are. He who is *determined* that all his increase shall pay its first-fruits to the glory of his Saviour, must ascertain what

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that increase is. Again, one reason why many persons of fixed income are miserably before their means is, because they have never carefully apportioned to each branch of their expenditure its due share of their income. Were one portion held sacred, on which no claim whatever should touch, an efficient check would be set up against random living.

"The habits of order and economy thus acquired would work together with the blessing which is assured to him who honors the Lord with the first-fruits of all his increase. That a man living steadily up to this principle will prosper, I have no manner of doubt. The very night before I left London, I asked a valued friend of mine who had adopted the principle of giving away a tenth in early life, and whom the prospering hand of God had raised from humble beginnings to a position of great and valuable influence, if he ever knew a case in which a man had set out on that principle, and *persevered in it*, and then failed in life. He answered, 'Not one.'

"Worldly men are often led to doubt whether a blessing does attend the labor of a pious man; for they see men who profess religion suddenly

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brought down. But they must ask whether these men have been faithful to their religion. It often happens that one who begins life well, and is liberal while he has little, yields to that fatal tendency which is strong in all to love money in proportion as it increases. As they become richer in hand, they become poorer in heart. As they acquire more they give less. Only the other day I heard of a miserable creature, who is what we call a *very rich man*, who, when applied to in a very urgent case by two ministers for a family in need, did at last promise five shillings. But meeting one of the ministers afterward, he told him he found he could not give it; for he had so many houses, and had now to pay an increased tax, and that he could not spare so much. Ah! how such copper souls are to be pitied! But, alas! these cases only represent a large class. And is it to be wondered at, that if religious men thus allow gold to choke up the springs of feeling, the Lord should smite them? You worldly men, do not judge by such cases! These men were false to their religion, and it is fitting that a blight should overtake them:—indeed, that blight may

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be their salvation. But he who steadfastly sets apart for the Lord the first portion of all his gains, checks his love of money on the threshold; and by increasing the proportion as his gains increase, he checks the terrible bent to a progressive love of it; so that it is safe for himself, and good for the Church, that he should prosper. But how can he prosper who gives a tenth of little, but, when Providence makes it much, thinks his tenth too much to give? Even to that depth of baseness can our poor nature go. Such men, not only in substance, but in very form, 'rob God,' and may be met by him with that stark and frightful charge. And if it may be said of other wrongful modes of getting wealth, surely it may of this: 'As a partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.'

"I plead for your own sake, *that you may escape the curse of a carnal mind.* It is possible for a man so to drown his spiritual powers in sordid passion, that the soul within him ceases to have any action but for concerns of the market.

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Of its high faculties he cannot rob it: it is, and it will be a soul, with the inherent lights and forces of a soul. But all these he presses into the ignoble service of pelf-gathering. It still has its judgment, capable of deep and holy themes; but this is kept ever poring upon problems lying within the two columns, dollars and cents. It has its imagination; but this, instead of taking flights to a better country, only dwells on more gold, more houses, more land, more state. It has its fear; but it forgets all things really fearful, and shudders at nothing except losses. And even its hope, though unquenchable, is chained down from every heavenward flight, and permitted to aspire no higher than money! Thus the poor soul is totally shut out from its native air, and the whole man sinks into a machine—a most wonderful and elaborate machine, worked by spirit-power, for the single use of scraping, scraping, scraping gold!

"There are hundreds of souls just like that; and if you would not have your soul degraded into mere spirit-power for working a gold-rake, spring up, and, appealing for help to the Spirit who is over all, go and teach your hands to do

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works of generosity instead of teaching your soul to do works of pelf.

"I plead for your own sake, *that you may increase in purity and heavenliness of mind.* It was our Redeemer who first showed the way to make our money a tie to eternal hopes, and even a means of inclining our affections toward the inheritance of the saints in light. He said: 'Sell that ye have, and give alms; provide yourselves bags which wax not old,' (is not this what you would covet? '*bags which wax not* OLD?') 'a treasure in the heavens, where no thief approacheth, nor moth corrupteth.' Now, mark the philosophy of this: '*For where your treasure is, there will your heart be also.*' So that, by gradually laying up your treasure in heaven, your heart will gradually follow it there; and thus money, which some treat as capable only of being a bond and a burden, may become to you a connecting wire with the Throne of retributions, and a stimulant to hope for 'the resurrection of the just.' A farmer who rejoices to see a full barn, and also to receive in market the price of his crops, yet foregoes the market, and reduces the store in his barn, casts away his precious grain out of his

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hand, out of his sight, and leaves it buried, lost as to immediate return, trusting it wholly to the bosom of earth and the eye of Heaven. What effect does this portion of his treasure produce upon him? It turns his thoughts away from the barn, from the market, from the pride of the one and the gold of the other. It leads his eye often up to the heavens, and his thoughts forward to the coming harvest-day.

"Go, then, and sow, not sparingly, but bountifully. Foregoing the proud store, foregoing the present recompense, cast your treasure out of your grasp, out of your sight; cast it with a broad hand and a glad heart; leave it there unseen, in the soil of eternity, and under the suns of heaven; even here the fruit will be, that, by degrees, your mind will set itself more strongly on the joys that never wane: and when the harvest day sets in, how many will be fain that they had sowed as you!

"I plead for your own sake, *that you may have some good of your money, even to eternity.* In the passage just referred to our Redeemer shows how we may, by a heavenly use of earthly goods, lay up treasure in heaven. An apostle tells us of another treasure which, by means of

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money, we may 'heap together for the last days.' But this is a treasure of 'miseries that shall come upon you.' He who, to amass wealth, keeps back the laborer's hire, or falls into other 'fraud,' —surely not excepting the fraud which deprives the Lord of the beneficent use of his own gifts— is, in heaping up money for this world, heaping up 'treasure for the last days.' While the gold and silver distributed for the Lord's sake, to benefit the souls and the bodies of men, will all be found turned into incorruptible treasure 'at the resurrection of the just;' this gold and silver, which no thank-offerings hallowed, and no poor man blessed, on which the eye of the needy looked wistfully, and for which the works of God's Church appealed in vain,—this, too, will reappear; its '*rust shall be a witness against you, and shall eat your flesh as it were fire.*' This, O money-lover, is the way in which you have heaped treasure 'together for the last days!'

"'O, I have not been selfish! It is not for myself I have got something together. I know I must leave it. It is for my children I have saved.' Well, perhaps it would have been a blessing to your children had they been left just

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with the means of honorably starting in life, the rest depending, under God, on their own conduct. Perhaps the stores you have painfully gathered will breed contentions over your grave, and then hurry your children to folly and to sin—ay, perhaps to poverty.

"You have saved for your children! We are ready to admit that, in this, if moderately done, you are a public benefactor: for he who finds a family competing with the poor in the labor market, and leaves it in a condition to employ them instead of competing with them, does a general service. But while you have been saving for your children, what have you saved for yourself? In a week your will may be read; and is it possible that all the savings of your life are invested where they will then be in the hands of others, and nothing invested where it will come to account for you? As with our life, so with our money: he that saveth his money shall lose it; and he who, for the Lord's sake and the Gospel's sake, loses his wealth shall find it. The only money we save for ourselves is what we give to the Lord.

"This sentiment I found quaintly expressed on

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an old monument in the parish church of Leek, Staffordshire, England :—

'As I was, so be ye;
As I am, ye shall be;
What I gave, that I have;
What I spent, that I had.
Thus I end all my cost:
What I left, that I lost.'

"From the moment you depart hence, (and how long is that moment away?) not one farthing of all you ever handled will remain to you, except that which you freely gave away. When all the rest is in the hands of others, this will abide for you, and at the great day will be apportioned to you, in new forms, and with wondrous increase, before all eyes that ever counted gold, or ever melted with benevolence. Then, if you would save anything for yourself, if you would have any enjoyment from your possessions beyond this uncertain life, go and 'put on Christ:' let your own character disappear under his—your own modes of judging and acting give place to his. Give yourself first to him, and then to the Church, and the good works the Church has to do; and

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then shall you 'lay up in store against the time to come.'

"'Ah, but I should not like to die poor!' Not like to die poor! For my part I should wish to die rich. WHO DIES RICH? He who, whether he leaves much, or little, or nothing behind him, has treasure laid up in heaven. *He dies rich.* WHO DIES POOR? He who, whatever he leaves behind him, has nothing laid up before him. *He dies poor.*"

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CHRIST SAVING OTHERS AND SACRIFICING HIMSELF.*

"He saved others, himself he cannot save."—MATT. xxvii, 42.

IT was on a Friday morning, about nine o'clock. There was a movement among the people of Jerusalem; they thronged toward a rising ground where there were three crosses. The crowd is not composed of the sight-seers who flock to every execution, but included all classes, even the noble and the devout. It is manifest that the interest centers on a cross which stands between the other two, for all eyes turn to that face, so unlike the faces which usually die in shame upon it. Some look with blank amazement, some with ill-dissembled grief, some with frank exultation, some with a strange mixture of curiosity and fear. One group in the distance,

* Sermon delivered at Mulberry-street M. E. Church, N. Y., December 2, 1855.

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composed chiefly of women, direct toward it looks which it would be hard to interpret—all the tenderness of affection, all the reverence of worship, all the anguish natural in the presence of a dying friend, all the awe which befits the presence of our God.

Some, advancing from the crowd, come close up to that cross, and lifting an angry eye to the sufferer, wag their heads and say, "Thou that destroyest the temple, and buildest it in three days, save thyself and come down from the cross." But he remains upon the cross with every appearance of helplessness. Then come forward men of educated brow and distinguished attire, "the chief priests, with the scribes and elders;" the first men, in fact, of the nation, and they too, looking up to that face which is foreshowing death, begin to mock, "He saved others, himself he cannot save." These words, then, are the *utterance of the chiefs of the Jewish nation at the foot of the cross.* They seem to contain an unintentional testimony to Christ, a premature triumph over him, an unconscious statement of the principle on which he died, and a suggestion of an example for his followers.

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I. AN UNINTENTIONAL TESTIMONY TO CHRIST.

"He saved others!" When they opened their lips it was with the intention of mocking only; but the recollection of wonders done by him over whom they were exulting rushed upon them. It was in this very Jerusalem that he had restored the impotent man and opened the eyes of the blind; it was in Bethany, close by, that he had called up Lazarus even from the grave; and throughout the regions of Galilee every village resounded with the accounts of deliverances which he had wrought. The sight of his apparent helplessness brings all this rushing into their minds, and they said, "He saved others!" Thus, while intending to mock him, their first words testify to his power and goodness.

There was one standing near into whose heart these words would sink with an overwhelming weight of meaning—Mary Magdalene. She would think upon the first time when that eye, now so full of sorrow, lighted upon her. Then she was possessed of seven devils, her body distorted, her mind deranged, her soul polluted, —a fright to others, a horror to herself, life a torment, death a hell. But those lips which are

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there so pale spoke a word, an easy word, and O, what a deliverance did that word bring! Suddenly she was another being, her body healed, her mind restored, her soul regenerated, life a gladness, death an immortality; and from that day she has followed her Redeemer's steps in health, holiness, and joy! How that breast will echo and reëcho the words, "He saved others!"

And some were there, closing round that cross, in whose souls the words of the chief priests would awaken the echoes of a deeper meaning than even in that of Mary Magdalene—Abel, who so long ago offered up the spotless lamb; Abraham, who stood by the altar on which his Isaac lay; Moses, who slew the paschal lamb and sprinkled the blood; Aaron, who made atonement for the people, and went within the vail to plead; David, who sang, "They part my garments among them, and cast lots upon my vesture;" Isaiah, who cried, "he hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors,"—all these had been children of sinful Adam, themselves sinners too, had done evil deeds, and left holy deeds

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undone, yet had they all been borne to a glorious place of rest where between them and all evil was a great gulf fixed which no foe, no temptation, could pass, but beyond which lay the darkness wherein they must have dwelt had none been found to save them. They, with the light of Paradise to disclose the meaning of the words, would reëcho, "He saved others!"

II. A PREMATURE TRIUMPH OVER HIM.

"Himself he cannot save!" These words give the impression that even when they saw him on the cross they were not quite at ease. They had long plotted to bring him to that situation; but no sooner do they see him there than, recollecting what he had done for others, they begin to fear that he may do some equal wonder for himself. He who healed the living and raised the dead,—can he not come down from the cross? Should he do so, their whole project would be defeated with shame.

As Moses lifted up the serpent in the wilderness so is he lifted up. "Aha! so would we have it!" is the cry of his persecutors; yet their guilty souls are touched with the fear that after

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all he may come down. How slowly do the moments of that first hour pass,—slowly to the sufferer; slowly to his disciples, who watch in the distance; and perhaps more slowly still to the murderers, whose hearts are trembling lest that pierced foot may step again upon the earth. But, wearily, wearily, the heavy moments pass away, each one noted by a falling drop of blood, till a whole hour is gone. He enters, suffering, on the second hour: it too is slow; but it too ends, all signs indicating that he is "stricken, smitten of God and afflicted." The third hour comes, and the grief of his soul grows deeper. Perhaps it is now that the crowd find courage to challenge him to come down. But the only answer made is by the gurgle of blood, and their exulting cry, "Himself he cannot save!"

But lo! just as the sun is high at noon, what gloom is that which falls upon the city, covering, in a moment, temple, fort, and palace, and settling awfully on the hill of crosses? Is he yet about to work a prodigy? How their hearts sink! But when they recover power to look, still there is the drooping head, showing dimly through the darkness. And now, for three weary hours more,

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amid those unnatural shades, do they watch the progress of his agony. Each moment seems to make the load of sorrow heavier, till at length a loud cry is heard, the earth quakes, the rocks rend, and their astonished eyes, rising to see if Elijah has come to deliver him, behold him hanging lifeless. Then they cry, "Himself he cannot save!"

That night passed over Jerusalem like other nights; the next morning rose like other mornings. And as the chief priests and elders met each other at the temple, they felt that all was over, and said, without a fear, "Himself he cannot save!" The day passed, and they went to rest, untroubled by fears from the Nazarine. But what mean these soldiers, coming so early next morning with pale, bewildered looks? They are the men who were placed to guard the tomb, and they come to tell what has been done. He is risen! Heaven has sent down one of its brightest sons to roll the stone from his sepulcher! He who had so meekly bowed to the slaughter, has walked forth in power from among the dead! Ah! they feared he would descend from the cross; but this is a worse

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confusion. He had before shown his authority over all that can befall man in life; he now rises up arrayed as a conqueror even of death.

How the news would send back in coldness to the heart of his enemies the hasty boast, "Himself he cannot save!" A shivering consciousness would now come over them., "That no man took his life from him, but that he laid it down of himself: for he had power to lay it down, and power to take it up again;" that his hand, even at the moment it was spread out to be nailed to the tree, held in command powers which none could measure; that as they stood and mocked before him, he was well able to smite them terribly; that one glance of wrath from that eye would have consumed them and their city, as of old the fires burnt Gomorrah; that one word from those lips, and the earth would have opened and swallowed them up, as of old the tents of Korah; that had he but breathed one breath of anger, that whole multitude, gazing in living waves around the scene of crucifixion, would have sunk down silently and died like the host of Sennacherib.

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III. AN UNCONSCIOUS STATEMENT OF THE PRINCIPLES OF CHRIST'S ATONEMENT, IN OFFERING WHICH HE DIED.

All admit that evil exists among us, and things are commonly done by men which ought never to be done in this universe, and wrong is familiar to human actions. But many think that it would be benevolent on the part of the divine Being to pass over this wrong without displeasure. Benevolent! It would be a most desolating cruelty. Suppose a father who ruled his house on the principle of treating right and wrong alike, could order and peace exist in that home? Suppose a city, the authorities of which declared that they would not punish any deed however evil, would you not flee from that city? Suppose a kingdom, whose government proclaimed that all offenders might count upon impunity, would not all the good escape to some other shore? And to suppose a Ruler of all worlds who would not punish and put down wrong, wherever it arose, would be to suppose all worlds laid open to the everlasting inroads of trouble.

But all the good regard it as a defense and a

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beneficence. And even offenders err in imagining that they should gain by the suspension of all justice; for, whatever they suffer from its decrees, they would suffer much more by unregulated ravages and universal violence. We always find one class of a population looking on justice as an enemy, and on its administration as a misfortune; that is, the criminal class.

The fact that we generally regard the divine Judge with dread, is clear proof that, in the dominion of the great King, we are the criminal population. We have all been doers of wrong, and we know it. If the Judge of all did not disapprove of much that we have done, he would not be just and good. In governing any community, one of the highest offices of goodness is to punish offenses which arise. Benevolence as well as justice requires that the wrath of God should be revealed from heaven against the ungodliness and unrighteousness of men. But can that wrath be so revealed, as at the same time worthily to testify the everlasting hatred of the Good One against all iniquity, and yet to leave open a way whereby offending man may be restored to his favor? This question could not

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have been asked, nor could any answer have been found, but that the revealed doctrine of the atonement suggests the one and gives the other. We approach that sacred cross near which the high priests stood. They had all along been offering up sacrifices, none of which, as they were carefully told, could give pleasure to the Lord, but all of which pointed to the Lamb which was to come. The representatives of the sacrificial system cry, "He saved others, himself he cannot save!" We catch the words from their lips as the utterance of the old dispensation at the foot of the cross. We too declare, "He saved others, himself he cannot save!" "He was wounded for our transgressions, he was bruised for our iniquities: and with his stripes we are healed." "He, without spot, the brightness of his Father's glory, and the express image of his person," took upon himself our offenses, that he might free us by the sacrifice of himself. In smiting Him, the Lord displayed far more displeasure than in undoing us. That one word, "Awake, O sword against the Shepherd, smite the *man that is my fellow*," conveys untold depths of meaning; and a sword lifted against *a fellow* is a proof

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of displeasure far more awful than if a world of dependants were depopulated with a sweep, which might be instantly repeopled by a creation. Our Saviour, then, having presented himself, that upon his own person the display of the Father's wrath against sin might take effect, had he saved himself he could not have saved others. Had he withdrawn from that stroke, none of us could plead for pardon on the ground that due displeasure had been already marked against our sin. On the contrary, each of us must stand in his offenses before the all-righteous Judge,—each without atonement, without Mediator, without peace-offering,—to receive, upon his own head, that precise measure of the wrath of God which our evil acts had merited.

IV. AN EXAMPLE FOR OUR IMITATION.

When we look abroad in the world we constantly find two principles at work, the one fruitful of happiness, the other of suffering—Love and Self; the first thinking of others, the second thinking of self only; the one ever giving, the other ever griping; the one rejoicing to diffuse advantages, the other to absorb them; the one

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ready to sacrifice self for the benefit of our neighbor, and the other ready to sacrifice our neighbor for the benefit of self. Here we find one who is sick, poor, and a stranger; but he is visited and relieved. Whence is this? From the charity which seeketh not her own. Here is one rejoicing that the ruin he feared has been turned aside, and a friend has opened to him new hopes for life. Whence came his deliverance? From the charity which seeketh not her own. Here are poor children whom no kindred tend or instruct; but by the hands of strangers they are led to knowledge, and pointed the way of virtue and honor. Whence this light? From the charity which seeketh not her own. Here are ancient men and women whose old age is forlorn—no son to lead them, no daughter to minister unto them, no store laid up for the day of need; but by other hands they are blest with a roof, a bed, and food, and raiment; and whence is this? Even from the charity that seeketh not her own. Thus go around the earth, and wherever you find misery assuaged, or dark tribes passing from barbarism to the gentler life of luxury, you will trace back all the actions which

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produce the good to the one same motive—the love which seeketh not her own!

On the other hand, here you find a painful eye, and a voice passionate with a sense of wrong. Why? Because self had an opportunity of gain, and went coldly on to its purpose, though knowing its ruinous loss to another. Here we find a child whose father left him wherewithal to live, but he is pennyless now. Why? Because self coveted the orphan's store, and disregarded his rights. Here we find a poor creature who once was harmless and cheerful, but now she walks the streets blackened for life, a wretch, a poison, and a tempter. Why? Because self had a lust to indulge, and pressed on to its purpose though another must be degraded. Here we find a new-born infant murdered. Why? Because self had a shame to cover. And so, starting from individual or family wrongs, pass up even to those which afflict a nation, and we will find them chiefly traceable to a disregard of others and the undue regard of self. Apart from the sighs and tears which are directly caused by sickness and death, there are comparatively few, of all that are seen in our

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mourning world, which do not spring from the bitter fountain of self.

Whence, then, do these two opposite principles take their origin? This LOVE, which moves about among our suffering race like a good angel, lightening our darkness, has no evidence of earthly origin. It is not like our own hearts. It is not like the world. Such sweet waters have not their *source* in man's embittered breast. It is not breathed from nature upon the soul of unsophisticated man; for where man has been longest in keeping of nature alone, his life is the hardest, and his code the most bloody. We turn to a better race than our own. True, between us and those children of our Father who have kept their first estate, the distance is great; but, in the light of Gospel words, we see a ladder cast across the gulf which separates their land from ours, and on it the angels of God are ascending and descending, each one, as he comes down, bearing some errand of goodness that he may minister to men; each, as he ascends, bearing some good tidings of a sinner repenting of his sins. They, then, delight in the service and in the welfare of others. Holy

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angels! does this charity begin with you? "Not with us!" they cry—"Not with us!" and up and up are we led by the ascending voices—"Not with us," until we stand full in the presence of the blessed, and all the powers which surround his throne cry, "Love is of God, and he that dwelleth in love dwelleth in God and God in him; for GOD IS LOVE."

God never seeks, but ever gives. It is the divine nature to communicate. It is the impulse of a fountain to pour forth. He has nothing to gain for himself. He has all things to bestow. The principle of *love* is of the very essence of his moral nature. There we see its origin, and in the person of our Saviour Jesus its full, expressive embodiment. In him are vested all powers, yet they create no grandeur for himself, but are moved only to bless others. His life is one continued act of self-debasement, and finds a life—meet, but amazing conclusion—in the act wherein he saves others by the sacrifice of himself.

But when we find the principle of love originating in the divine being, and embodied in the Lord Jesus, we naturally learn to seek the fountain and embodiment of the power of love.

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There is a dark spirit who goes about seeking triumphs for himself in the undoing of others. Once he was bright, an angel among angels, a prince before God. He then knew and kept those two great laws which are equally the laws of heaven and of earth, of angels and of men, viz.: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Had he abode in the law of love, up to this hour he would have been blessed. But departing from the first commandment, he sought to exalt himself independently of God; departing from the second, he sought to exalt himself above his fellows. Thus pursuit of self begun: love, which seeketh not her own, which desires to give, to help, and to bless, was lost, and another nature —a nature which, instead of regarding the universe as a field for doing good, regards it as a theater of self-advancement—took its place. And now we see that fearful being, embodying the principle which is opposed to love, perpetually ruining others for the exaltation of himself.

To many the idea of Satan appears too fearful to be true. It is very fearful, but it is very natural. The image of that bad being is reflected

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in bad men. Do we not constantly see that selfishness, while in hope, endeavors to subordinate others to its own glory; and when in discomfiture, endeavors to bring all down to share its overthrow?

Here, then, are two essentially opposite principles on which to live: the one the pursuit of self at the cost of our neighbor, the other the sacrifice of self for the good of others. In Christ the one principle is embodied, in Satan the other. And when the Lord Jesus saved others by the sacrifice of himself, he left us an example, that we should tread in his steps. He has laid that principle of his atonement at the base of all effectual efforts for the salvation of mankind. He who will not sacrifice himself will never do much toward saving others, not even in matters of temporal import, much less in those which relate to things eternal. A vessel is ashore; men are clinging to the wreck; the waves rush over them; death is making haste; yet they may still be saved! But who can save them? He that considers self? No; he may shiver on the beach, or may make himself warm by his own hearth, but he can have no share in saving those

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poor men. Who, then, can save them? Only he who forgets self, who risks self, who exposes self to the winds and to the waves, and is ready rather to let himself perish than to lose the possibility of saving some.

Again, a house is on fire; a child is within that room round which the flames are closing. Who can save it? The man who thinks of himself? O no! none but one who is willing to put self to the risk of the flames rather than that little one should perish.

This principle lies at the root of all serious attempts to promote human welfare. You can achieve nothing considerable for the benefit of mankind without first putting self in danger. The abnegation of self from consideration for others forms the true basis of all the little amenities whereon the ordinary comfort of society depends; and rising in degree, as the nature of the interest at stake lies, it is found in all the weighty claims of patriotic service, and in its highest form in the efforts which the Christian is called to make for the salvation of souls from death. He who is not ready to touch the work wherein Christ loved to labor with the same spirit which

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he showed, will touch it with unhallowed hand. If you are bent on consulting self, hold aloof from the scene where a whole shipwrecked race is foundering. This is no case for measured efforts and dainty compassion. If you come to the rescue at all, come in earnest, prepared to sink in struggling to save. When the great Lord of glory laid his own holy hand to this work it was not with an easy, self-considering touch, but with the patient force of one who takes up a burden under which he is prepared to fall. When that burden bowed him, he did not cast it off; when it bore hard and bruised him, he held it still; when it became crushing, he yet held it; and, rather than let it roll upon us, bore it in his own body, even unto death. He saved others, himself he could not save. And if we would save others, ourselves we cannot save.

This doctrine is hard to flesh and blood. We are ready to think that such a principle must strike away from virtue all the supports of joy, and leave us, in doing good, without any prospect but wretchedness. Were it so, even then the path of right would be the path to follow in spite of all imaginable sacrifices. Better do good and

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be sorrowful than do evil and never know trouble. But however this doctrine of self-sacrifice may at first appear, does it really prove to be the way to misery, and its opposite the way to peace? In your life there have been moments which you would not like to live over again—scenes which are never recalled to your memory without being unwelcome, and which you thank no one for alluding to. What are those moments and those scenes? Select such as are the most painful to think upon; and are they not precisely those in which you most followed the leading of your own desires or interests at the moment, and most disregarded those of others? There have also been moments in your life which you would not object to live over again—scenes which are welcome to return to memory whenever they will, and which any one gives pleasure by calling to mind. What are those moments and scenes? Are they not precisely those in which you most forgot your own feelings or interests in doing good to another? In a family that member who seeks least for himself and is most alive to the claims of all around him is invariably the most beloved and the most happy. In general society the

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griping, selfish man, as he advances in life, makes constant progress in isolation from mankind, and cold joylessness of heart, even though the success of his selfishness may surround him with treasure or distinctions; but the man who lives to do good is constantly gaining a larger share of affection, and growing in joyfulness of heart. In public services a selfish course ever stains the brightest talents, and only he who is above selfish end wins enduring honor. In all this we may see a faint reflection of that which meets us in full force when we come to look at the mission of the Church of God. Then he who follows his own ends must ever be a barren tree; he only who learns the lesson of the cross and seeks the salvation of sinners, at all risks, can share in that highest of all joys, the Redeemer's joy in bringing sons to glory.

In Judas we see one who, for his own gain, sacrifices his Master; and O, how dreadful is the sequel! in Peter, one who, for his own protection, denies his Master—an act of selfishness which cost him bitter grief and shame, and has left a dark shade upon his great name; in Paul one who counted not his life dear to him, and so

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exposed himself that his life was a dying daily: yet this path of self-sacrifice ever led on to new spheres of usefulness and new depths of consolation, and finally placed his name among the highest summits of human renown, and made it more powerful for good than perhaps the name of any other mere man, gaining, as it does, an increase of power every year, becoming known in new languages and influencing the hearts of new tribes, and ever being recalled by the saint and the missionary when they would nerve themselves to great deeds of goodness. But it is in the two beings who offer us the most perfect embodiment of self and of love that we also behold the perfect display of the end to which these principles work. Satan disturbing heaven to advance himself, desolating earth to level others to himself, dwells in continual torment, and will at last be overthrown in shame, and woe, and bondage—the lowest and the most accursed of all beings that ever lived. Jesus, who left heaven to humiliate himself—who blesses earth by offering up himself—now sits at the right hand of God; from earth the merciful, the just, the saintly, send up adorations unto him; the poor

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use his name as their best plea, and the good give to that name the praise of all their goodness; while in yonder better world he is exalted above all power, and dominion, and every name that is named; and yet, in the great day that is to come, further exaltation awaits him, when every knee shall bow and every tongue confess, and crowns and glories unutterable shall adorn that head which bowed down upon the tree.

Let us, then, draw nigh, by faith, to the cross of Christ; not only to gain thoughts, principles, emotions, but especially to gain power. Looking upon that cross, it is easy for us to see that selfishness ought to be abhorred, and that love be taken as our permanent motive. But let none think that his heart is so easily won from self that he only needs to be taught how wrong it is to follow it, and thenceforth his life will be all goodness. We may know our duty without even being disposed to do it; we may be disposed to do it, and yet be so weak that the evil overcomes us. We need not only instruction, but power. That power is to be found in waiting prayerfully, trustfully, at the foot of the cross. Let our mind's eye dwell upon the scene.

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Behold Him, how much he sacrifices and how much he endures! behold the unspeakable glory which follows this sacrifice; and ask him to make us to taste the fellowship of his sufferings, to put that mind in us which was also in him. Wait, ponder, contemplate, pray, and stay long by that cross rather than go unblest. He will breathe his mind into your mind, he will form his character in your heart, he will possess you with his own spirit, and move you with his motives, till your natural impulses are vanquished by impulses from him, and your soul will be a new creature, like Jesus, loving as he also loved.

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ADDRESS IN BEHALF OF IRELAND.

When nature formed the Eastern continent, she threw out two beautiful islands, as if she designed them to be its gardens. It is singular that these islands, so like in situation, should be so diverse in the character of their populations. Not long since Cicero said Britons were too stupid to be slaves. Only twenty lifetimes have passed since then, and now an Englishman can look on his native land with high gratification—can see her culture, power, and wealth—can see his countrymen everywhere—see them in the United States, in Canada, in Australia, building up new nations. A Welshman, too, though separated from England by language, and excluded from her literature, is not ashamed to be compared with his English neighbor. And Scotland, the land of heaths and rocks, though looking as if nature made it to be the land of poverty, has an agriculture inferior to no other place on earth; her

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children are educated; and no land has more romantic recollections in its history than she.

But there is Ireland, her mountains are taller, her lakes lovelier, her rivers longer and finer, her cattle teem more plentifully, her mines are equal, her bays and harbors superior, her climate more genial; yet while England is known, honored, and regarded, Ireland is despised, and known chiefly as the land of poverty and sorrow. Her sons are hewers of wood and drawers of water.

Whence this difference? Why is it so? Let the difference between the counties of Ireland answer. A few years since in Connaught 19 per cent. of the population were paupers, in Munster 14 per cent., Leinster 7 per cent., Ulster 3 per cent.; yet Ulster is the most favored by nature. All other things were shown to correspond in the outward appearance of the country and its improvements. Of sixty-nine executions in six years, but four took place in Ulster, where one-third of the people of Ireland lived. Of the entire police force of Ireland, but one-seventh is employed in Ulster. The explanation of all this was seen in the fact that in Ulster Protestants

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were as one to two, in Leinster as one to five and a half, in Munster one to twenty, in Connaught one to twenty-three, though since the famine the proportion of Protestants is much larger.

Government cannot make this difference. British power is as good on the Shannon as on the Liffy. The same government is in England, with this difference, that the latter is more heavily taxed. What is it, then, but Irish priestcraft which makes the difference?

The difference is not in the nature or blood of the Irish. For wit, heart, sympathy, they may be put beside the English, German, or French peasantry; and if they had been freed from Roman priesthood, and under the training of Protestantism, would have been to-day one of the most genial, generous, enlightened and powerful of the races of the earth. Rome feared the English tongue, for it carried liberty, light, and truth wherever it went—to America, Australia, Hindoostan, the Pacific shores: nowhere could the Pope combat it except in Ireland, and there it trained its devoted friends in the English tongue and Romish creed, and poured them on the shores of England and America to aid in

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obstructing the progress of Anglo-Saxon enlightenment. He intended soon to establish a great college in Rome, especially for America, and the least we could do was to return the compliment by establishing a Methodist college in his stronghold of Ireland.

As an English Methodist I speak of the character of Protestant Irishmen, so different from that of the Catholic Irishmen whom we saw around us; of the vast contributions of preachers and laymen which Irish Methodism had sent hither, there being no less than two hundred and fifty ministers of that class. The Irish Methodist Churches were continually being weakened in this way for the benefit of the stronger Church in America. Notwithstanding this, the Irish Church labored hard; it had sixty mission schools, though six hundred would be all too few for four and a half million Catholics; it had two preachers for the market-places, though twenty would be as nothing. It was in the market-places Catholics could be reached, for there were tens of thousands who listened who would not dare enter the churches for fear of the priest's horsewhip or his fearful maledictions.

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The street preachers had been stoned at times, but in one town a deep impression was made by the accidental drowning of two of the ringleaders of the persecutors the next day, which was looked on as a warning; while in another instance the preacher carried a case of assault to a high court by appeal, when a Roman Catholic judge was forced to rule that the street preacher was legally engaged; so that all Ireland knows now that when they attack a Methodist street-preacher they attack British law—two very different things in their estimation. I appeal to Americans, who behold the flood of ignorance and vice pouring over us from that land, to pour in a flood of light on the sources of that error.

Look at the influences brought to bear by Romanism in hedging up the path of a Protestant Christianity. There is the terror of the priest's horsewhip; the terror of his neighbors, of loss of employment, of superstition, of the terrible curse; the anathema of excommunication, when the priest takes the soul of the man, and with bell, book, and candle calls on the Holy Trinity—on angels, archangels, martyrs, saints, and the Church to curse him—to curse his hair, his eyes, his ears,

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and every part of his body; then there is the terror of priestly power, which he fears will lay its hands upon him in the world to come. Many an Irishman when awakened, dreading these terrors, has concealed his convictions, and some have hastened to America to escape them.

As an instance of the power of the priesthood over the poor uneducated members of that Church, I will relate the following story, told by one of the Irish preachers:—

In a distant part of Ireland there lived a farmer. On a certain occasion the preacher, who was traveling the circuit, having heard of him, determined to pay him a visit, which he accordingly did. Almost as soon as he entered the house the son of Wesley opened his message, and requested the privilege of preaching in the neighborhood. This was granted; the word of God was attended with power; the Lord opened the farmer's heart, as he did that of Lydia of Thyatira, and he opened his parlor and invited the preacher to make it a preaching place. This, of course, was accepted with gladness, and it was not long before the farmer and his family, and several of the neighbors, were happily converted to God.

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A class was formed, and the farmer was appointed its leader. He had in his employ a cow-herd, a Roman Catholic, who, hearing of what was going on, became wonderfully alarmed. It was his custom to bring the cows home at a certain hour in the day; but whenever the period arrived for meeting he was always sure to anticipate the time by an hour, so that he might be away, and not annoyed by the "swaddlers," as the Methodist preachers were called. While he was using all this precaution, the Spirit of God was silently yet powerfully working in the soul of the simple-hearted man. He had heard enough of Gospel truth, by rumor and otherwise, to awaken him to a sense of his lost condition, and he became sad and dispirited. As he went moping about with a dejected countenance, unfit for work, his wife said to him one day—

"Brian, what ails you? You are good for nothing."

"Molly, my dear, I 'm afraid I 'll lose my sowl."

"Lose your sowl, man! an' how 's that? Are ye not the best man in the parish, and do n't ye attend to all your dues and duties? What have

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ye been doing? Have ye been murthering or robbing anybody?"

"Nae, Molly; the truth is I'm afraid I'll lose my sowl—indade, I will lose my sowl!"

"Why, Brian, what makes ye think that?"

"Because," said the deeply-convicted man, "I'm all dirty within!"

"My advice is that ye go immadiately to the praist, and tell him all about it."

Brian accordingly went to see the holy father, and commenced telling him how bad he was and how badly he felt.

"What's the matter, Brian?"

Brian then related the conversation which passed between him and Molly, and closed by saying, "O, holy father, I'm all dirty within!"

"O, you dog!" said the priest, "you have been to hear the swaddlers preach."

"Not I, yer riverence: I kept far enough away from them. To be sure I did, and niver a one of them have I heard prache!"

The priest then tried to allay his fears about his losing his soul, telling him to come to confession, and attend the mass, and all would be well. But, alas! Brian grew worse and worse,

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until finally the priest told him to go to Loch Dergh, St. Patrick's purgatory. In the midst of Loch Dergh, or Red Lake, there was a rocky island which was called St. Patrick's Island, or the purgatory for refractory, incurable Catholics. And indeed it was a purgatory, a bleak and dreary spot, and the banished ones were obliged to go barefooted upon the sharp stones, and kneel upon their bare knees, fasting, and praying to the Virgin, until they were restored, or had suffered sufficient to atone for their sins.

Brian accordingly went to Loch Dergh, and crossed over to St. Patrick's purgatory, where he went through with the penance upon his bare knees. After remaining there some time he returned home.

As soon as his wife saw him she said, "Well, Brian, you won't lose your sowl now."

"Och, dear," he replied, "I've been to Loch Dergh, but I'm dirtier than I iver was before!"

"Well, then, ye must go and see father Tom again;" which he did, and the priest meeting him, said, "Well, Brian, it's all right now!"

"Nae, holy father, I'm dirtier and dirtier!"

"Brian," said the priest, "you must try and

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get your spirits up. There is to be a dance at such a place; go, and don't forget to take a drop; it will do you good."

Brian, supposing that any advice from the clergy was right, never having been instructed otherwise, went to the dance, and did take a drop, but it was a drop too much, and he became intoxicated. He came home late at night, and his wife was awakened by hearing him rolling and roaring on the floor, saying, "Sure, and I'll lose my sowl!" She became alarmed, and commenced crying, and together they wept and prayed as well as they knew how until morning.

That day he went to his work, and, as usual, brought the cows home for his master; but he forgot that it was the day of the meeting. He concluded to stay and hear the preaching, and for this purpose took a seat outside, near the door. The text was, "What must I do to be saved?" He found the sermon wonderfully to correspond with his own thoughts, and he became intensely interested. The preacher alluded to the different answers sometimes given to the question, "What must I do to be saved?" and

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among others he remarked the poor convicted sinner is sometimes told by the priest to go to Loch Dergh and he will be saved.

"Och, I'll declare," said Brian audibly, "it's me, sure. Have n't I ben there!"

Sometimes he is asked to go and drink, to drive away his sorrows.

"Och, and was n't it only yisterday the praist towld me to do that same; and the divil's advice it was, too."

At this the master went out, and brought him in and quieted him. After the preaching was ended Brian whispered to his master, and said, "I would like to stay and spake to that gintleman." To this the master assented.

When the congregation was dismissed, and they were about to hold class-meeting, his master requested him to stay, which he did; and when he was spoken to he got up and told the whole story we have been relating.

"You say," addressing the preacher, "that if I belave on the Lord Jasus Christ I shall be saved. How do ye know that?"

"By the word of God," said the preacher.

"An' have you that word?"

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"Here it is," said he, holding up the Bible. "Believe on the Lord Jesus Christ and you will be saved."

Brian sat down comforted; but before the class was through he sprang to his feet, and, seizing the preacher, he said, "What ails me, sir? what ails me? I don't feel bad any more at all, at all; I'm all clane within."

"You are converted," the preacher replied.

"And whin will ye convart agin? I'd like to have Molly convarted."

He went home a happy man, walking, and leaping, and praising God. When he met his wife he exclaimed, "O, Molly, I'm all clane within! the Lord Jasus Christ has convarted my sowl!"

On Sunday morning he took Molly with him to meeting, and it was not long before she was brought to taste the pardoning love of God. Still Brian had not forgotten his Church, and he said to his master, "Shall I go to mass?"

The master, believing he was under the teachings and guidance of the Spirit, told him to go if he desired. He and Molly accordingly went to church, and after the ceremony of reading the

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prayers in Latin was over, the priest, addressing Brian and his wife, said, "Come up here, you heretic dog!" (Many a man has thus been singled out and denounced from the altar, and not long after had a bullet shot through his heart.)

"You have deceived me, you arch heretic," continued the priest; "you have been to hear the swaddlers."

"Yes, yer riverence, glory be to God! I have been convarted, and so has Molly."

"How dare you speak to me thus! Go down on your knees before the altar and pray to the Virgin, or I'll curse you, bell, book, and candle."

Finding him unyielding, he then uttered the curse before the whole congregation. Candles were placed around, and at the ringing of a bell the curse began. All the saints, and angels, and holy martyrs were invoked to curse him. The curse went into detail, extending to every member of his body, from his hair down to his toes. He was cursed in all possible conditions and circumstances in life. Such a curse everlasting malice only could invent. The person cursed

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was cut off from all the sympathies and aid of the congregation; and if he was a merchant, mechanic, or laboring man, all custom would at once be withdrawn. After the curse he was permitted to leave, and he went out notwithstanding a happy man; for how can a priest "curse whom God has not cursed?"

Brian and Molly led consistent and pious lives, died in the faith, and went up to glory.

This case illustrates the condition of a vast majority of the people in Ireland.

Compare the condition of Ireland with Scotland, England, and Wales, and you will see that while the latter are of the same stock as the original Irish, the Welsh language and literature are flourishing, while that of Ireland is going to decay. In many hamlets in Ireland there is no Bible, not even a book. In six counties, comprising seventy-four towns, there is not one bookseller, and in all this region nothing can be seen scarcely but mud cabins, brown and dingy, with a mud chimney imperfectly defined, out of which the smoke creeps sluggishly, or comes out at the door, where may be seen men, women, children, and pigs. Nothing but cheerlessness is to

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be found. If you were to see a neat cottage in the midst of this waste, with everything cheerful about it, you need not ask if it was occupied by a Protestant; you might be sure of that.

There are millions in Ireland who have no Bible, and yet there are many of the Roman Catholic Church who hide it away and read it by stealth for fear of the priest, a terror from which they cannot get rid. Such is the power of superstition that many of them believe that if the priests wished they could turn them into goats, and that they have the power at a word, if they choose, of fastening a person on the ground where they stand.

If you, my brethren in America, will enable us to multiply our missions and schools, thousands of these will be saved. While I was at a meeting in Cleveland, a gentleman rose and said he had been in this country three years. The vessel in which he came over had many emigrants, and among the number there were fifty who declared as soon as they got to this country they would throw off the papal yoke.

It is the policy of the priests in England and Ireland to keep up the opposition to Protestant-

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ism by a cry of persecution, and every other conceivable means. It is the same in America, and every mob they can excite is only so much in their favor, especially if Catholic churches are burned and some drunken Irishmen are killed. They thus use their own people for the purpose of keeping up a perpetual enmity.

Political agitation in Ireland, thank God! is dead. Several causes have operated to show that it is not for the benefit of the Irish people, but for the priesthood. In the famine, the day of Ireland's trouble and distress, the people received no sympathy from the priests; but Protestant clergymen and people came to their relief, and the British government appropriated millions, while immense sums were raised by Protestants everywhere. Protestant America came with her vessels loaded with bread. This the Roman Catholic feels. Only make one feel that you care for his body, and you will find a direct avenue to his heart.

You have all heard of the life and labors of Gideon Ouseley, the apostle of Ireland. While preaching in the streets he relied for safety upon two things: first, a good horse; and, secondly, a

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good position. He was always careful to get before an apothecary's window, and was also particular that it should be owned by a Catholic: hence the multitude were deterred from throwing stones. Notwithstanding these precautions he often received severe wounds in his Master's cause. Ouseley had a noble soul, enlightened and mellowed by the love of God; and to wondering and weeping thousands he has poured forth in that wild tongue heavenly eloquence. Under the preaching of that sainted man, many a ragged, barefooted wanderer has had the light of heaven poured into his soul; and under the influence of his labors they have lived and died happy. There is not a county but from different places the horses and chariots of fire have descended and taken up the children of Gideon Ouseley to heaven. Many have also gone up from this country to join the shout of the ransomed in that band. If anything would make the bones of that veteran saint dance in the grave, it would be the intelligence that a Methodist street-preacher, by the decision of a Roman Catholic judge, was protected in Ireland.

Some of you have heard of the battle of the

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Boyne, which saved Ireland from the grasp of James. I went to visit the spot, and, while gazing upon it, I said to my coachman, "This was a glorious day for Ireland." He looked at me rather suspiciously, and, after finding out that I was a Methodist clergyman, he said, "I confess that I see many of our clergy all for themselves. When I drive Protestant clergymen they always pay me, but I never yet got the first cent from a priest. The last one I drove was not going to pay me anything, as usual; but, as I had no money in my pocket, and needed things for home, I thought I would ask him for some; but he turned me off, and shut the door in my face. Soon after he came to my house and asked me to give him two shillings for my dues. I told him I had none. 'Well,' said he, 'have n't you one shilling!' I said, 'Yes, you have it yourself. You have got my shilling that you owe me for driving you, and you can go.'"

I will relate an incident of a poor man who had got a Bible in the Irish tongue. The priest insisted on having it that he might burn it; but to all his entreaties he would not give it up. Finally the priest told him it would do him great

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harm. He replied: "St. Paul says ye must desire the sincere milk of the word, that we may grow thereby." "O," said the priest, "we give you that in confession and the mass." "Plase your riverence, if the milk is so wholesome, I don't think it bad for a man to keep the cow in his own house."

Bishop Hughes would not like to have the children of this country drink the pure milk of the word. He knows they would grow too strong intellectually and morally for the mummeries of Romanism. The priests are counting upon much in Ireland through the various agencies employed. They look to England, and even Australia, and have a most watchful eye on America. Let us determine, by the holy help of God, that the accursed scepter of Rome shall be broken.

You in America have shown us much kindness, not only personally, but for the cause we advocate; and the little Irish connection of Methodists we represent will be cheered by your sympathy and aid. I need not say you are indebted to Ireland. As the poor Irish itinerant rides round his cheerless circuit, he visits a neighborhood where once there was preaching, but the

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Methodists that formed the society have removed to Ohio. He finds another neighborhood alike deserted, and the members that formed the class are in the distant Missouri. There dwells a family who had a son called of God to preach the Gospel, and having gifts fitting him for the work, but he is now a member of the Cincinnati Conference. There are at this day more Irish Methodists in America than there are in Ireland, and there are nearly one hundred more Irish preachers in this than in the mother country. The able and talented editor of your Quarterly Review is the son of an Irish emigrant; and the learned Dr. Elliott, who is the editor of the Western Christian Advocate, is, as you all know, an Irishman. If Ireland has a population over which she may blush, thank God she has children of whom she may be proud. In the days of England's trials Edmund Burke stood a tower of strength in the British parliament. Read his speeches on the pacification of America.

Ireland needs one thing, and that is evangelization. We appeal in her behalf, and we are encouraged to ask largely. We have not thus far been disappointed. You did not begin on a

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small scale. You began with thousands. What will you do to-night. Let me entreat you to give until you feel it well. I could not discharge my duty to the dying millions behind me, and clear my skirts, if I were not importunate in behalf of my poor unhappy Ireland.

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FAREWELL MEETING AT GREENE-STREET.

THE spacious church was filled to witness the exercises connected with the departure of Mr. Arthur to England, who introduced the exercises by reading the 16th hymn,

> "Before Jehovah's awful throne,
> Ye nations bow with sacred joy."

After this hymn was sung, the Rev. Mr. Butler led in prayer. Mr. Arthur then rose, and read a part of the 12th chapter of Paul's Epistle to the Hebrews. Another hymn was sung and the reverend gentleman announced his text, which consisted of a part of the 8th verse of the 19th chapter of Exodus: "*And all the people answered together, and said*, All that the Lord hath spoken we will do."

Fifty days had passed away since God had brought the children of Israel from the land of their bondage. They had penetrated far into

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the desert, and had arrived at Mount Horeb, which lifted its granite brow thousands of feet above them. Around the base of that mountain were congregated three millions of people. While there assembled, the Lord solemnly proposed a covenant with the people, and called Moses up into the mountain, and said to him: "Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Then follows the formal declaration of a covenant: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure"—not an exclusive, but a peculiar treasure—"unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel."

After Moses had received this communication, he descended the mountain, and "called for the elders of the people, and laid before their faces all these words which the Lord had commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do."

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This deliberate and unanimous acceptance of the divine proposal is returned to the Lord. "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever."

Moses told the Lord the answer which the people had made to his proposal: "And the Lord said, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not a hand touch it, but he shall surely be stoned or shot through: whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount."

After this Moses again came down the mountain, and communicated all to the people. Sacrifices were slain, the clothes of all were washed, and the people were sanctified for the day when they should meet God. The covenant was

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entered into now most fully, and the blood thereof was sprinkled upon the people. From this outline of the subject the following points may be drawn, viz.:

1. *The preliminary proposal on the part of God.*

2. *The designation of a Mediator of that covenant.*

3. *The formal announcement.*

4. *The acceptance on the part of the people.*

5. *The sealing of the covenant.*

6. *The divine manifestation.*

These are the leading points to which I call your attention for a short time. Dear friends, let us be in earnest. Pray that I may have spiritual help. We are professedly God's people, and have had the law written on our hearts and consciences. Let us lay our hand to a covenant.

There we see three millions of people encamped at the base of yonder mountain; Moses goes up that mountain in their behalf to meet God; Jehovah speaks: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." He not only proposes to enter into a covenant with them,

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but promises to continue his gracious care over them. He recalls past mercies extended to them, and appeals to the fact of their redemption in the overthrow of the Egyptian power which crushed them. Israel was young and helpless as an eaglet, exposed to the beasts of prey, and just as the foe was about to spring upon the helpless, unprotected victim, Jehovah caught it up, and bore it to the heavens out of reach and out of sight of the enemy, leaving it to wonder at the power thus manifested in its behalf. "Ye have seen how I bare you on eagles' wings." Strange appeal to a whole nation just delivered from bondage by a stretched-out arm, an arm unseen, all-powerful, by which they were brought from the land of their captivity, and conducted toward their own land. Under such circumstances, their deliverer calls upon them to enter into a covenant as to the future, that they might be "a peculiar treasure unto him above all people," affirming that all souls were his; every creature, the spirits of all flesh, are the Lord's; he lifteth up one and putteth down another. It is his to give peculiar distinguishing blessings.

And, my brethren, the great God is our

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Saviour, and he appeals to us to enter into covenant with him, because he had redeemed us by the blood of his Son; hath delivered us from the bondage of sin, and hath blessed us with his grace. If we enter into covenant with him, he will love and bless us all our days, will guide us safely through this life, and crown us with the heritage of glory in heaven. Let us hear the proposal of the covenant with God, and at once accept its merciful and gracious stipulations—"If ye will obey my voice." Here there can be no negotiation, nor is any diplomacy needed. The proposition is simple and clear in itself, and all may fully comprehend its import. "If ye will obey my voice." It is the voice of Jehovah, our Maker and Redeemer; and there is no having our own way in reference to the terms of a salvation which comes from him alone. He is the arbiter of life and death; "He can create, and he destroy." He says to one, "Go! and he goeth; and to another, Come! and he cometh." All power in heaven and earth resides in him. When the creature enters into covenant with the Creator, it is for the Creator to propose and the creature to accept. The place of the one is upon

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the throne, with the scepter of his sovereignty; and that of the other, low down on his knees at the foot of that throne, repenting, and praying for pardon and salvation.

How was the proposal met by the Israelites? They all with one accord accepted it most frankly, exclaiming, "All that the Lord hath spoken we will do." We notice that the proposal on the part of God was not made to the Israelites directly, but through Moses. When he had received the acceptance on the part of the people, he went to the Lord and returned the answer. Then "the Lord said to Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever." In Moses, the mediator of that covenant, we have a type of the Mediator of the new covenant, who was distinctly marked out, so that the people might believe forever. Jehovah was about to manifest himself in such a way, that all might be satisfied that Moses was a messenger from God. This transaction, in which a man of the same nature of the people he represented became a mediator, is prefigurative of the great Mediator, who took upon himself human nature.

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After this interview, Moses again descended the mountain, and came to the people. The note of preparation was then sounded throughout the entire encampment. Prepare for the third day, for the Lord will come down. There is not a tent in all Israel where this theme is not the topic of conversation. The day after to-morrow "the Lord will come down in the sight of all the people," and speak to us from the mountain. Not a child but had upon its lips the words, "The day after to-morrow the Lord will come down in the sight of all the people." This conversation was continued for one day and part of another. Every man looked to his tent, and all were engaged in preparation for the great event. How wonderful the change! They who were so lately shut up to a cruel destiny in Egypt, were now on the very eve of being blessed with a manifestation of the glorious God. Thus passed the time until the morning of the third day arrived.

None were allowed to touch even the borders of that sacred mountain, on which Jehovah was to descend in majesty and glory. The people were gathered together in the midst of the camp, every tent was forsaken, and all eyes were turned

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to a fixed and steady gaze upon the mountain. Soon they behold coming down upon the summit, and spreading like a pavilion down to its very base, a dark thick cloud; and then out-flashing from this cloud, in every direction were to be seen fierce, terrific lightnings, followed by peals of thunder, which shook the foundations of the mountain. Then followed, above the roar of thunders, the shrill blast of a trumpet, whose sound struck terror into the hearts of the people, and made the stoutest tremble. Some of you may not know how difficult it is for the sound of a trumpet to reach the foot of a hill; but here, from the summit of a mountain towering up thousands of feet from its broad base, there comes the sound of a trumpet, whose awful blasts are heard by millions: a whole nation is terrified at the sound. It is the breath of the Almighty; and those shrill notes go through the vast encampment, impressing all with their supernatural nature. At this Moses commanded all the people to leave the camp, and assemble around the further base of the mountain. No sooner were they thus arranged than the whole summit of the mountain smoked like a great

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furnace, for the Lord descended upon it in fire, and Sinai trembled with the burden of the Godhead. Then again sounded the trumpet, but louder and longer than before. The whole mountain seemed to be on fire; and in the midst of the smoke, and flames, and thunder, and lightning, and trumpet sound, thrilling the whole of the heavens, and making the earth quake beneath their feet, Moses lifted up his voice. Nor was the mediator himself without fear and trembling. Paul tells us that, so terrible was the manifestation, Moses said, "I exceedingly fear and quake." While the mountain was thus flaming, and the lightnings, and thunders, and trumpets, were flashing and sounding, and the earth was trembling, yet there is seen the mediator turning his face before the burning, thundering mountain. O yes, my brethren, better go up to the blazing, thundering mountain than anywhere else; better go up where God is in all his sovereign majesty with the Mediator, than to seek refuge anywhere else! Having a Mediator, his presence, though a consuming fire without one, becomes a place of mercy.

There is Judah raising her banner, around

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which are gathered seventy-four thousand of the tribe. Then comes Ephraim, forty thousand; and Reuben, forty-six thousand; and so on, until all the tribes, with their thousands and tens of thousands, are marshaled before the Lord. Amid the terrific scenes by which they were surrounded, which made all hearts tremble, and caused the consciences of all to smite themselves, and exclaim, What shall we do? we perish! then in that moment of peril Moses spoke. The mediator stands between the assembled terror-stricken millions and their God, and lifts up his voice. Under a dreadful sound, as if the clangor of the last trump summoning to judgment was sounding in their ears, he spoke.

What a picture of human nature is here exhibited! The whole collective race of man is here represented and gathered around; as if awaiting our doom, we stand trembling until our Mediator speaks. O! there is a name that does not fear thunder; and there was a voice lifted up for thee and me. There was One who spoke in our behalf, and gave himself a ransom for us. Through Him we come, not to the

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mount that burned with fire, but to Mount Zion, the heavenly Jerusalem.

Moses spoke and God answered him. But how? With the fierce and terific sound of the trumpet? No! God answered him with a voice. It was not with the lightning, or thunder, or trumpet, or earthquake, but with a voice. God was reasoning with man, and the Creator and creature were brought face to face. Here was solved one great problem of humanity. Has God spoken? Since the first day that man entered upon his inheritance upon earth, has God spoken to him? has Jehovah communicated his will, or are the revelations we have the mere juggleries of priests? is there nothing settled—no rock upon which we may stand secure, while the waves are dashing around us? Is there no firm footing, no solid ground on which to stand immovable as eternity? Has God spoken? or has he looked down upon the world, leaving it to go on and on in darkness, treating us as the beasts that perish? O, blessed be his holy name! he has spoken. The people heard that voice calling Moses up to the top of the mount in the thick darkness. There was not only a manifestation, but the voice of the

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Lord was heard, and the history of that whole nation rests upon the fact that God spoke. The fact is identified with the history of the world, for God has not left it without a revelation. Thy voice, O Father! hath sounded, and men have heard its accents of mercy and love. We have heard it, and our children have heard it. The sound of that voice will never cease to reverberate in our ears till the last trumpet shall sound, and "the Lord shall descend from heaven with a shout, with the voice of the archangel and the trump of God."

Moses charges the people not to go near to the mountain to gaze through, lest they die. When all was in readiness to receive the commands of the Lord, the annunciation began. There stood Moses at the foot of the mountain; behind him were all the people; and while all was breathless attention, God spoke. The voice seemed to come out of the bosom of the mountain. We are apt to forget that the Ten Commandments were uttered with a voice. It was the only communication that came direct to the ears of the people, and they stand out above all the words of Scripture. They were first uttered by the Almighty, and

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afterward written upon two tables of stone, that they might be kept in everlasting remembrance.

God spoke, saying, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." What a gush of heart-felt emotion must have pervaded the minds of all that mighty assembly, as their deliverance was thus announced by the Deliverer himself!

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."

May we not readily imagine, that we hear the multitude say, "To whom shall we liken thee, O thou Most High? Thou dwellest in light, though thou makest darkness thy pavilion."

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him

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guiltless that taketh his name in vain." Ah! every heart in that assembly would say, from its very depths, "Holy and reverend is thy name."

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it." Did they not with one accord say, "We will reverence thy name and hallow thy Sabbaths?"

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." How precious this command! Here is an old man whose son has been an Absalom, whose heart has often been wrung with grief at the waywardness and rebelliousness of his child. But that son hears the voice of God; as it comes upon his soul, he relents, and his heart is turned to his father.

"Thou shalt not kill." Here is some Jacob,

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and some Esau has vowed to slay him; but he is comforted by this command, which protects his life. He can say, "God is on my side; I shall not fear what man can do unto me."

"Thou shalt not commit adultery." From individuals God comes to families. What, does God think of our homes and families by thus throwing around them the shield of his protection?

"Thou shalt not steal." Does God look after our property, and forbid any from taking it away from us by stealth or fraud?

"Thou shalt not bear false witness against thy neighbor." Thus we see that he not only looks after our property, but he takes our reputation too into his own hands.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Thus God not only prohibits all from depriving us of that which belongs to us by a positive command, but, by an equally positive one, his law takes away every feeling or desire that would lead thereto.

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O, if that multitude had stood in his presence, before he uttered his commands, with fear and trembling, how must they have felt then! Instead of lifting up their voices and praising God, they all feel that the voice is not the voice of approval, but the voice of accusation. "Thou shalt have no other gods before me," awakened guilty reflections in some minds, and they bowed to the earth. "Thou shalt not take the name of thy God in vain," caused the tongues of some to cleave to the roofs of their mouths. "Thou shalt not kill," awakened a Cain, whose feelings were past endurance, and he felt as if the flames of the burning mountain had set right on his head. "Thou shalt not commit adultery," sent conviction to many a heart, and startled many a conscience from its slumbers at the announcement. "Thou shalt not steal:" there are hands that wither up. "Thou shalt not covet." That word pierced all hearts. There were Pharisees there who said, doubtless, in their hearts, "I had not sinned unless the law had said, Thou shalt not covet, but have kept all the commands from my youth up."

Every man felt guilty as the law broke forth its sentences. Every heart was smitten at the

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revelation of the will of God. When the words were pronounced, what was the echo? Not that of a grateful people and a pure nation. The cry from the assembled millions rolled up the summit, and startled every mountain echo, "We die! we die! Let not God speak to us." There was human nature in the presence of justice, the claims of a pure law; that law is over us, and we die.

They turn to Moses away from the flashing terrors of the law, and say, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Here is the only resort of human nature condemned by the law to die. The commandments are holy, but we are guilty. Let us then turn to Jesus Christ the Mediator, and say to him, Speak thou with us, or we die. After the people had thus appealed to Moses as the mediator, they withdrew from the mountain and stood afar off, while Moses entered the thick darkness where God was. While here the Lord gave him sundry other commands and ordinances, which he was to communicate to the people. These words and ordinances he told in the ears of all the people when he returned to them, and the second time they gave in their adhesion, say-

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ing, "All the words which the Lord hath said we will do." But Moses was not satisfied with this, and he wrote all the commands of the Lord, erected an altar near the base of the hill, supported by twelve pillars, according to the number of the twelve tribes, and he sent young men of the children of Israel to offer burnt-offerings, and sacrifice peace-offerings of oxen to the Lord; and he took half of the blood of the sacrifices and put it in basins, and the other half he sprinkled on the altar. Then he took the book of the covenant, in which he had written the words of the Lord, and read it in the hearing of all the people, and they listened attentively to all its words. Here we see the multitude gathered around Moses. There is the altar between him and the mountain. With the roll of the covenant in his hand, and its words sounding in their ears, and all the solemnities of the scene through which they had passed fresh in their memories, the multitude exclaimed for the third time, "All that the Lord hath said we will do, and be obedient."

Then in that solemn hour Moses, the mediator of the covenant and messenger of God, took the blood of the sacrifice and sprinkled it upon the

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people, saying, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." O, blessed sight! To see human necks bowing and human hearts bowing before the Lord their God; men who, having thought deliberately, heartily submitted themselves to the Lord, and received the blood of the atonement, which sealed the covenant that made them God's people forever.

O, my brother, come to the Mediator of that new and better covenant established upon better promises, and be sprinkled with that blood which speaketh better things than the blood of Abel; bow yourself before the Lord; cast yourself at the mercy-seat, where you may now come with the blood of Jesus. Cry out with David, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Come with all thy sin and guilt, and our great High Priest will now sprinkle you, not with the blood of a lamb, or an ox, or the ashes of a heifer, or with a hyssop-branch, but with his own most precious blood, which cleanseth from all sin.

And now what follows the sealing of the covenant? Up to this point the mountain was

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shut up against all but the mediator, but now Moses and Aaron, Nadab and Abihu, and seventy elders of Israel, ascend the holy place. Now that they are sprinkled, no fire consumes them, no dart pierces them through. They went up unharmed, and saw God, the God of Israel. There upon his throne, resting upon a sapphire pavement, which was like the body of heaven for clearness, they beheld the divine and wondrous manifestation. No cloud hung its dark frowning drapery around him; no lightnings and thunders, and trumpet, and earthquake, filled their hearts with tormenting fear. They saw God the Father, and gazed with wonder, love, and praise upon his reconciled countenance, and with confidence they drew nigh, and rejoiced in the light and beauty of that heavenly place. This, to a reconciled soul, is God without darkness, fire, and storm. The vision was glorious because of that sprinkled blood.

On the elders of Israel he did not lay his hand. It was not a vision that transformed them, and unfitted them for work below, but such as filled them with rapture—the rapture of heaven. They were human beings, having human bodies, with

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appetites and passions, following the bent of human nature, and hence in this embodiment of heaven they did eat and drink. O, how is human life elevated and sanctified by that manifestation! You may see God, and eat and drink; you may see God, and buy, and sell, and get gain; you may see God, and attend to every duty to your family, your neighbor, your country, and calling in life; and you may see God, and enjoy every blessing. Jesus has opened up a new and living way to the Father by his blood, not along the rough and rugged steeps of Sinai, but by his cross and sprinkled with his blood. Without this sprinkled blood none shall see God. He proposes a covenant to all, and all may come to the "Mount Zion," the Church of the living God, to the heavenly Jerusalem, to a company of angels, to the spirits of the just made perfect, and to God the Judge of all, before whom all hearts are open, and from whom no secrets are hid. Every act you do is part of the deposition you are making for the last day. You are witnesses, and all that will be necessary at the judgment will be the reading out of the evidence. O, come to God, and get the pardon of all

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your sins; O, trembling spirit, bow to the covenant; O, sinner, why will you die? There is naught now to awaken alarm, no burning mountain with its thunders sounding in your ears, but remember the judgments of God hang impending over you; your sins are laid up as a store of wrath against the day of judgment. God now calls you; you have been doing things which you would not have told out here. God said, "These things hast thou done and I kept silence, but I will reprove thee, and set them in order before thee." All your dark thoughts, and words, and deeds, he will array before you. O, "consider this, lest I tear thee in pieces, and there be none to deliver." O, consider, God the Judge of all has all our acts under his eye, and all our words down in his book, and unless you flee for refuge to the hope set before you, there will be none to deliver. Rouse you from your guilty state of sin and false security, and you may be saved. Turn to Jesus the Mediator; cast your cause into his hands; he is the friend of sinners. Believe in him, and take his yoke upon you; enter into his covenant, and he will put his law in your mind, and write it upon your heart.

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Are you willing, and do you say, Write thy law, O Saviour, upon my heart? Will you submit, and put away your sins, and let Christ reign over you? Some of you are now doing so, and your prayer is, Lord, if thou have mercy, how gladly will I keep thy commands! If so poor a worm as I can find pardon, how will my sad heart rejoice! If thus struggling to be saved from sin, go touch that atoning blood; go direct to that altar; do not rest; continue until God shall manifest himself to you. You need not say, "All that the Lord hath spoken we will do," one, two, or three times, as this only would not be enough. You must have the sprinkled blood, and must not rest until you have a manifestation. Some will tell you your good desires and religious inclinations will suffice, and you need not be over anxious about your salvation. I tell you, be anxious, and let your prayer be, Nothing can satisfy me and nothing content me until the Lord lift up the light of his countenance upon me, and grant me salvation. Come this moment. Now the blood of sprinkling pleads Christ's righteousness, and you may, by touching his scepter, live forever. The time will

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come when all shall hear his voice, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation. Even all of us shall come who have washed our robes and made them white in the blood of the Lamb. Then we shall see God. No word conveys such an infinity of delight and rapture as this—*we shall see God.* Be that my lot. Let this sight which has been hidden for years, and vailed like a blind man going through a glory-beaming, beautiful scenery, open upon the glory that is to be revealed when you and I shall be washed in the blood of the Lamb. A little longer, and we shall enter that world where there will be no more danger of our going out of the light than of a blind man going out of the reach of the sun's beam. One by one we shall pass away, and our places be supplied by others, but our friends who have gone before will travel down on sun-beams to meet us and escort us home. They will lend you their wings, and you will rise; the earthly tabernacle shall fall off, and you shall see, hear, and sing by turns as you feel the gushing joy, ecstasy, and love

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of heaven. May you be there. May I be there.

At the conclusion of the sermon, Rev. Dr. Osbon called Bishop Janes to the chair, and remarked that Dr. Durbin had been selected to address some farewell words to Mr. Arthur on that occasion.

Dr. Durbin then rose, and addressing the president, remarked, that in a public life of more than thirty-seven years, it had not fallen to his lot to perform a duty so pleasant and yet so painful. Called upon to represent the Churches in close communion, as the circumstances at that time seemed to require, some preparation was necessary, and that preparation he had made in some degree; but the occasion was one which forbade all studied effort, as it was the mingling of fraternal emotions of those who were about to separate, and the heart must be allowed, under such circumstances, to dictate its own farewell expressions.

To-morrow evening, at this time, our brother will be out upon the dangerous deep. My thoughts are not restricted from the past, they

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ought not to be from the future. Our brother's mission has ceased, and, apart from any particular claims it has upon our sympathies and benefactions, it must be obvious to all that its success thus far has been a personal matter. The name of our brother has for years been familiar to us; and that name heralded his approach to our shores. Many years ago our brother came from India, whither he had gone as a missionary; and a brother who sits on my right will soon depart for that same country, to bear the Gospel to the destitute of that land. But our brother came among us on another mission. His labors to promote an enlarged and systematic benevolence will be felt throughout the length and breadth of the land. That little volume which he wrote, and which is mentioned in every family of England, is known and read extensively among us here; I mean "The Successful Merchant." Who has not heard of that book? With these impressions preceding him, our brother came to our shores. Need I tell you how he was received among us? He was welcomed not only as a brother, but as the representative of the Church, and of a great and abiding interest. Most cordially was he

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greeted, not only by the bishops of the Church, but by whole bodies of ministers who solicited his visits. But there was another feature connected with his reception. He visited the West, and attended several of the conferences. I found him there; but it was upon a sick bed, nearer the grave than he thought, as the critical nature of his condition was kept from his knowledge. His physicians told me that his case was alarming. How many friends sympathized with him in that hour! how many hearts were interested! and how many prayers were offered up for his recovery, and that his life might be spared to his family and the Church. It was spared! Do I any violence to reason or religion by saying that he was raised up in answer to prayer? I meet him here to-night just on the eve of his departure, gathering up his mantle to be gone; and I meet him, impressed with the fact that, in all probability, nay, with almost absolute certainty—such are the chances and changes of this uncertain life—that I shall see him no more—no more, until—until what? When? No more until, sprinkled with the blood of the new and everlasting covenant, he shall have ceased preaching the

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Gospel, disconnected with money considerations, but as you have heard it to-night; and God shall say, Come up, not, like Moses, from the foot of the burning mountain, but from the dark cold grave, on the resurrection morning. I do not undervalue his mission on account of its connection with money, because it is associated with grand results that will tell upon the religious destiny of his country in all time to come. There will come a time when the fruits of his mission will be more precious, as exhibited in the conversion of souls; both are precious, but the latter will be far more so. I believe there will be fruits of his ministry in America that will live in heaven. While he will bear back the fruits of his mission in a pecuniary point of view, he may bear back the well-founded and reasonable expectation that God will give him souls.

The thought has sensibly impressed my mind that our brother will be exposed to dangers in crossing a wintry ocean. Our shores have recently been strewed with wrecks; but I have not the slightest waver in my mind that God will keep our brother on the perilous ocean, and land him safe upon the shores of his fatherland. If

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you ask me why? I will tell you. God has a work for him to do, and the prayers of the Church will go up unceasingly in his behalf.

I have not expressed the sympathy to you, my brother, which I have been charged to present, because there is a sympathy which cannot be uttered, known only to the heart that feels it. You will bear that sympathy with you. It will accompany you to your home. You will never forget this country; the communions and fellowships you have enjoyed among God's people will cling forever to your memory. Nor will we ever forget you, or the lessons of heavenly wisdom which have fallen from your lips; they are garnered up in our hearts among the precious things of religion, and will live there forever. We will speak of you in our families, and at the altar of prayer. To-morrow night, how many of us will make mention in our prayers of our brother gone home! In behalf of the ministers and Churches I have the honor of representing, I say to you in Christian love, Farewell, till we meet again in the general assembly and Church of the first-born, whose names are written in heaven.

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To this address Mr. Arthur replied: Mr. President, the cordial expressions of kindness manifested by this large assembly in my behalf, be assured, dear sir, are grateful to my feelings; and had I not witnessed, during my entire stay in your midst, the most unmistakable evidences of your Christian courtesy and regard, what I witness on this occasion would convince me of the respect and affection which the people of New-York bear toward me. Dr. Durbin has truly said, I cannot forget this people. Nor can I, sir, ever forget his kind address. I came into your midst not as a traveler merely to see your great country, and become acquainted with your people and their institutions, but I came seeking your money, and to ask for your sympathy and aid in behalf of poor priest-smitten Ireland; and everywhere in my journeys throughout the land, I received a most hearty welcome. I have received your sympathy and your prayers, and you have poured out your benefactions upon the heads and hearts of many. When I return to my native land, I will tell my friends whom to love and to bless.

We came here and opened our mission in Mul-

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berry-street, and the prompt and generous liberality of the friends thrilled our hearts. May God bless that spot forever! may every one who met us there in the true spirit of Christian philanthropy, ever enjoy the richer blessings of God's grace for what they communicated to others! We went round from thence visiting the Churches, and were everywhere received in the same spirit, until the handsome sum received at Mulberry-street, was increased to upward of seventeen thousand dollars. From this city we went to Boston, where we met the same spirit. The calm and noble Bostonians gave us five thousand dollars. From thence we went to Philadelphia, and found large congregations composed of different denominations, and were met with the same open-hearted benevolence. Since then a public meeting has been held in that city, and the sum already collected will be increased to ten thousand dollars. Then we went to Washington and Baltimore, where the same kind of generous, large-hearted spirits came up to our help, and contributed cheerfully their thousands to our cause. The money we have received would of itself prove a substantial token of your esteem and regard for us and

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our cause, but the noble spirit which was manifested apart from the blessings which will accrue to Ireland, doubly enhances that memorial. The college which your benevolence will erect for the education of our youth, the missionaries which you will send out through the length and breadth of the land, and the other agencies it will set in motion for good, will constitute a permanent fund that will be doing good when you and I are dead and gone. Every brother there will feel himself a stronger man with your sympathy at his back. The great multitude that say to our brethren, God speed you! will make them stronger to labor; and I desire, in behalf of the Irish ministers and the people, and the work in which they are engaged, to pour upon the head of every one who has in any degree contributed to promote the cause of education and religion in Ireland, a blessing. May God bless you! Give us your prayers, and He in whose hands are the spirits of all flesh will make us a blessing to you. Greatly will you share in the advantages resulting from the conversion of Ireland to God. You have already shared in some of her first-fruits. John Summerfield was born in Ireland. It was there he was

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led to prayer-meeting and to the class-room, where among the Methodists he was converted to God, and made a burning and a shining light in both hemispheres. How many dollars is a Summerfield worth? and how many a Charles Elliott, and others? God will reward you for all that you have done and yet may do for his cause. The work in Ireland will tell upon your own Church and country. When our Lord ascended up on high, he gave gifts to men in the form of apostles, teachers, evangelists; and he will give you some new pastors and evangelists from Ireland. Again, I thank you in behalf of our Church and cause in Ireland. My excellent brother Scott is yet with you, and will remain, assisted by brother Butler, to prosecute the work. Dr. Durbin has said, it is not finished, but the influence of your liberality will be felt all over the Union, and will prepare the way for their labors. Let me express my gratitude to God and gratitude to individuals for the stand taken by my fellow-countrymen in this cause. Those of our kith and kin nobly opened their hearts and hands to our help. May God bless them and prosper them more and more! I can never forget the hos-

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pitality of brother Osbon, who has endeared me to him by his many acts of kindness. If I think of the bishops, or of the conferences where they presided, it is with the deepest emotions, as all treated my mission with kindness and even enthusiasm; and then the many families in New-York, Boston, Philadelphia, Washington, Baltimore, and elsewhere—my heart overflows with gratitude. How many friends have I made, and how many friendships formed, which I trust will be renewed on the blissful shore! No, sir, I never can forget America. Having your prayers and God's blessing, I shall be safe in my journey, for God will be with me. But I go with one pang at my heart: I do not know that God has converted one soul through my instrumentality since I have been among you. And now, brethren, farewell! May God bless you and bless your country. I shall never forget you. I came among you a stranger, and ye took me in: I was sick, and ye visited me; and had my wife been on one hand and my mother on the other, more sympathy, and kindness, and attention could not have been shown. The people of America are dear to me, for the obligations they have laid me under, and

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the very soil is dear to me, for in that soil lies my mother. Farewell!

Bishop Janes then read the parting hymn, commencing,

> "Blest be the tie that binds
> Our hearts in Christian love."

After which, the benediction was pronounced by Dr. Bangs, and the numerous friends of Mr. Arthur pressed around him to receive his blessing and utter the last parting word.

THE END.

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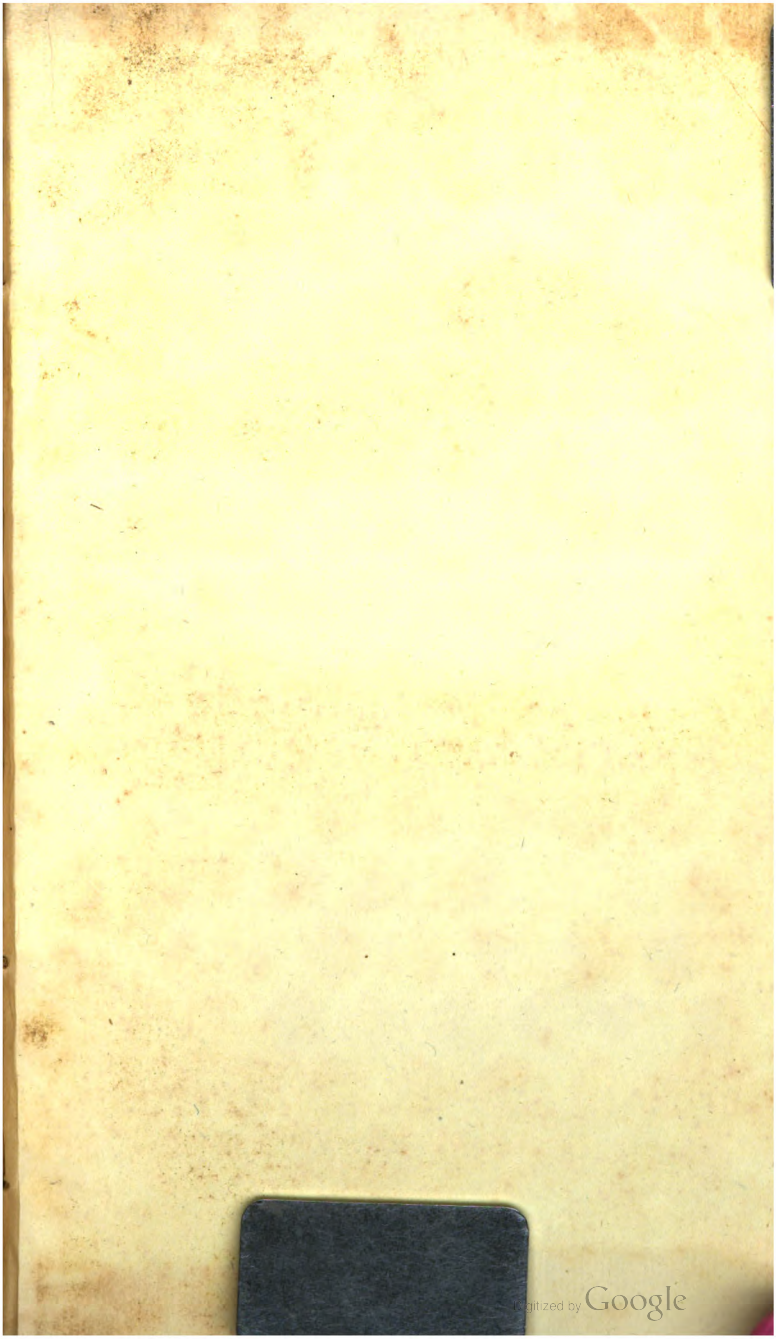
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